A GUIDE TO *ETERNITY:*

Extracted out of the

WRITINGS

OF THE

HOLY FATHERS

And Ancient

PHILOSOPHERS.

Written Originally in *Latin*,

By *JOHN BONA.*

Tranſlated into *Engliſh*

By Sir *Roger L'Eſtrange.*

The SIXTH EDITION.

LONDON:

Printed for *J. Tonſon*, at *Shakeſpear's Head* over-againſt *Catherine-Street* in the *Strand.* 1712.

596
a

THE

Author to the Reader.

IT is the end of this Preface, to encounter two Objections, which I expect ſhall be charged upon me: Firſt, Why does he not practiſe what he recommends, and quit the World himſelf, before he takes upon him to teach others the Way to Heaven? Secondly, What News does he tell us? Truly, no more than what we have a thouſand times over, and better in other Authors: And this, with a ſtrange kind of Temerity and Confidence, he is willing to impoſe upon us for his own.

My Anſwer is (in the Words of a wiſe Man: (Horace.)

——Fungor vice Cotis, acutum
Reddere quæ Ferrum valet, exors ipſa ſecandi.

My Bus'neſs is to whet, not cut.

Or if I may take up the Words of another great Man: I look upon the whole World, but as one large Hoſpital; and upon my ſelf, not as a Doctor, but one of the Pa-

tients. If I can contribute any Thing to a publick Good, it's well. But however, while I write this, I am but talking to my ſelf, and I make my Reader my Confident. *I do not pretend to be a teaching Maſter, but a teaching Scholar. I am deſirous to learn of others even when I inſtruct my ſelf; for he that teaches, learns.*

As to the ſecond Objection, I ſhall prevent it by a moſt ingenious Confeſſion of the naked Truth. There is very little of this Diſcourſe, that I can honeſtly call my own. The greateſt part of it, is what I have gather'd out of the Holy Fathers, and Ancient Philoſophers: And ſomewhat I have added out of my own Experience, which I have wrought together into one Confection; a good deal of it in the very Words of the Author; and the reſt in my own Stile, plain and accommodate to all Capacities; for my Buſineſs is not Rhetorick, but good Life. And in order to that bleſſed End, I have here drawn up a Compendium of moral Inſtitutions and Counſels (the beſt I could) out of the Writings of the Futhers, Seneca, Epictetus, Antonius, *and others of the Ancients, both Chriſtian and Pagan. What I have found effectual in my own Caſe, I have here communicated for the Benefit of others; without ſo much as ſaying where I had it, without clogging my Paper with Citations, or playing the Orator. My Deſign is to work upon*

on the Paſſions, not the Fancy; and if the Phyſick be proper, no matter for the Plainneſs of it, or who mingled the Potion. I might have enlarged, and I might have expreſſed my ſelf much better. But a few Precepts that are ready and at Hand, are much more profitable to us, than whole Volumes that over-charge the Memory, and leave us at a loſs where to find them, when we have Occaſion to uſe them. He that knows what belongs to his Salvation, has learn'd what is ſufficient. I wiſh with all my Soul, that this poor Eſſay, (ſuch as it is) may conduce to a publick Good; but however, that it may not riſe in Judgment againſt the Author, for not conforming in his Life to his Precepts.

THE

THE CONTENTS.

Chap. 1. *OF Man's last End. The Danger of neglecting or miſtaking it. The Means and Method of attaining it.* Page 1

Chap. 2. *He that would live well, let him chuſe a good Tutor. The Qualities of ſuch a Tutor, and the Duties of the Pupil.* 5

Chap. 3. *Of Purgation from Sin. The very Diſpoſition to ſin, as well as the Sin it ſelf, is to be rooted out. No Remedy more effectual againſt it, than the Conſideration of Death and Eternity.* 9

Chap. 4. *Of Gluttony, the Evils of it, and the Remedies: And to know when we have ſubdued it.* 16

Chap. 5. *Of Luxury; the foulneſs of it; how apt we are to relapſe into it; how to avoid it.* 19

Chap. 6. *Of Avarice; the Wickedneſs of it. The Poor and the Rich compared. The Deceit and the Vanity of Riches.* 23

Chap. 7. *Of Anger; the Character of an angry Man; the Effects, Cauſes, and Remedies of it.* 27

Chap. 8. *Of Envy and Sloth, with their Deſcription and Cure.* 36

Chap. 9. *Of Pride, Ambition, and Vain-Glory. The Deſcription of a proud Man. The Vanity of Dignities, and the Dangers. The Evils of High-mindedneſs, and the Cure.* 39

Chap. 10. *Of the Government of the Body, and the Senſes; how far the Body may be indulged. The Luſt of the Eye, and Exceſs in Apparel are condemned.* 46

Chap.

Chap. 11. *Of the Guard of the Tongue; how much it concerns us to govern it, and the Difficulty of ſo doing. Certain Directions what we are to obſerve in ſpeaking, what to avoid; how to behave our ſelves in caſe of Calumny or Slander.* 50

Chap. 12. *Of the internal Senſes. The uſe of Opinions. The Mind is to be tinctured with good Thoughts. Of bridling the ſenſitive Appetite, and depraved Affections; divers Precepts to that end.* 55

Chap. 13. *Of Love, the nature of it, Cauſes and Effects; its Remedies; and ſomewhat added of Hatrea.* 58

Chap. 14. *Of Deſire and Averſion. What is to be deſired, and what to be declined.* 62

Chap. 15. *Of Joy and Sadneſs. How a good Man ought to rejoice. He that looks before him is not caſt down. Several Antidotes againſt Sorrow.* 65

Chap. 16. *Of Hope and Deſpair; and how we are to moderate both.* 70

Chap. 17. *Of Fear; the Vanity of it, and how to maſter it. Raſhneſs to be avoided; and ſomething more of Anger.* 72

Chap. 18. *Of the Faculties of the reaſonable Soul. The Underſtanding is not to be employ'd upon Curioſities. What ſtudy is beſt. The evil of medling with other Peoples manners. Not to concern our ſelves for other Mens Opinions. Of ſelf-denial.* 76

Chap. 19. *Of the ſtate of Proficients. Divers Helps to Improvement. The value and the uſe of Time. God is always preſent.* 81

Chap. 20. *Of the good of Solitude. Ill Company to be avoided. The Vices of the World, and what they are. Virtue the ſtudy of a Proficient. How to know when we have attained it.* 85

Chap. 21. *Of theological Virtues. Faith is to be manifeſted in our Works. In God alone we are to put our*

our truſt. Motives to the Love of God. The Love of our Neighbour ſhews it ſelf in good Offices. An Exhortation to Charity. 90

Chap. 22. *Of Prudence; the Neceſſity and the Difficulty of it. The Duty of a wiſe Man.* 94

Chap. 23. *Of Juſtice and Religion; the acts of both. Repentance, and wherein it conſiſts.* 97

Chap. 24. *Of Piety and Obſervance. The Commendation of Obedience and Gratitude; how to receive, and how to requite a Benefit.* 100

Chap. 25. *Of Truth, and the uſe of it. In Commendation of ſingleneſs of Heart. The acts of Fidelity.* 103

Chap. 26. *Of Friendſhip; the qualities and duties of it. Certain Precepts for Converſation.* 105

Chap. 27. *Of Liberality; what it is, and how to be exerciſed. Wherein it differs from Magnificence.* 110

Chap. 28. *Of Fortitude; the Duties of it. A Man of Reſolution does contemn Death.* 113

Chap. 29. *Of Magnanimity; the Deſcription of a magnanimous Man.* 116

Chap. 30. *Of Patience; the Occaſions and Effects of it; the ſigns of it; an Exhortation to it, with Inſtructions how to behave our ſelves in Adverſity. The neceſſity of Perſeverance.* 119

Chap. 31. *Of Temperance; how much Modeſty contributes to it. Of Abſtinence and Chaſtity.* 125

Chap. 32. *Of Meekneſs and Clemency; the Excellency and the Duties of both.* 127

Chap. 33. *Of modeſty, ſtudies, and divertiſements.* 129

Chad. 34. *Of Humility; wherein it conſiſts. The Knowledge of our ſelves. The true Character of an humble Man.* 132

Chap. 35. *Of the State of the Perfect; the Image of a perfect Man. The end of a perfect Life is Union with God.* 135

A

A GUIDE TO ETERNITY.

CHAP. I.

Of Man's last End. The Danger of neglecting or mistaking it. The Means and Method of attaining it.

THE thing I have propounded in this Discourse, is to bring the Reader to Heaven, that is to say, unto that perfect State of Bliss to which we are all directed by a Natural Impulse, as the principal End of our Being; and wherein there remains nothing further to be desired. As to the matter of *Happiness*; it is

the common wiſh and buſineſs of Mankind; but ſuch is the Blindneſs of our depraved condition, that inſtead of the True and Soveraign Good, we apply our ſelves to vain Appearances and Counterfeits. Some will have it to be in Wanting of Nothing, and conſequently in Riches: Others place it in Dominion and Power: Some again, in Voluptuouſneſs and Pleaſure, a mean and moſt ignoble Miſtake. Thus we labour and toil to no purpoſe, and (like men in a wrong way) the more haſte we make, the further from our Journeys end; hardly in any thing more unhappy, than in not being ſenſible of our Unhappineſs.

II. And this, in truth, is our great Misfortune, that we purpoſe we know not what. Every Man would fain live and die Happy: But what true Happineſs is, or how to compaſs it, there is not one in a thouſand that underſtands. So that in all our Actions, Wiſhes and Endeavours we croſs our ſelves, without any regard to that Immenſe Good which ought to be the only and ultimate Object of our Conſideration. The Life we lead is like that of the Piſmire, a perpetual and fruitleſs Ramble and Agitation; one while up, and another while down, and ſtill empty. The great Creator of all things made Man out of Nothing, and he that gave us all, expects all, and to be beloved and ſerv'd without a Rival, as the Author of our Being. And it is all but time loſt, that we employ any other way. And yet, alas! how ſmall a part of our Thoughts and Actions do we beſtow upon that God unto whom the whole ought to be directed! A Chriſtian ſhould do in his life, as a Traveller does upon the way: He propounds to go to ſuch a Place, to take up his Reſt when he comes there, and ſo makes every ſtep he ſets adva

advance towards it. The only *Reſting-Place* we can promiſe to our ſelves is Heaven, and we are to bend all our Motions and Studies that way. Whatſoever withdraws us from it, miſ-leads us to our eternal Deſtruction.

III. We ought to behave our ſelves in this life, as in a Sea-voyage, when the Ship ſtops for freſh Water, a Man goes aſhore, and entertains himſelf with ſhells and trifles by the by, but his mind is ſtill at Sea, and ſo ſoon as ever the Maſter calls, away he goes, leaves all, and returns to the Veſſel. So in the uſe and enjoyment of external things, (which are but ſhells and trifles) we are ſtill to hearken after the Call of our Maſter, and never to be ſo intent upon this World, as to forget the buſineſs of the next. Outward things ſerve us, to the end that we may ſerve God; without which we fall from the Divine Unity, and by giving up our ſelves to many unneceſſary things, we ſet up as many Idols, as there are Creatures which we love with an inordinate Affection, unto which, by a foul Sacrilege, we offer up (not an Ox or a Goat, but) our ſelves, and our Salvation. God will have no ſharers, and it is againſt the Law of Love, to love any thing with him, but in him, and for him. It is no leſs than Damnation, to leave the Creator, and adhere to the Creature.

IV. We may ſay of Minds, as the Prince of Phyſicians ſays of impure Bodies: *The more Meat you give them, the more hurt you do them.* For in paſſing from an ill habit to a better, the Poiſon of a wicked life muſt be firſt vomited up, to prepare the Mind for receiving the more effectual Aliments of Virtue; which Purgation is to be wrought after this manner: There muſt be a kind of Expiation of Sins committed; all Affections towards

them withdrawn, all evil Cuſtoms rooted out, all vicious Inclinations and unruly Appetites are to be ſubjected to the Government of Reaſon: The Fleſh is to be kept under; the Neceſſities of Nature are to be provided for with Moderation; the Tongue and the Senſes are to be bridled; and whatſoever may give a check or interruption to the ſpeedy gaining of Virtue is to be utterly exterminated. And why ſhould not all this be done? Where's the difficulty we fancy? What are we afraid of? A thing that we have in our own power: (He aſſiſting us indeed, who is all in all, and our beginning and end.) But we muſt firſt go out from our ſelves, before we can come at him, and the further we remove from the one, the nearer will our approach be to the other.

V. In the firſt place, we are to reſolve within our ſelves, whither we are to go, and what it is we would have. The next Point will be, to learn out the Way; and then to take notice from time to time how we proceed, and what progreſs we make in our Paſſage. In order to this, we are impartially to examine our Conſciences, and obſerve the difference betwixt what we are, and what we ought to be. It will be too late to conſider, when we are in the Snare. We are to ſtudy how to tame our raging Luſts; how to curb our tormenting Fears: We are to enure our ſelves to the contempt of earthly things, by leaving them, before they leave us, and to part willingly with what we cannot long poſſeſs; to the end that when our laſt Hour comes, there may be the leſs Matter even for Death it ſelf to work upon. But whatever elſe we do, let us be ſure to look to the Man; and ſee that the Soul, which is firſt in Excellence, be not laſt in our Care and Eſteem.

What will it profit a Man to gain the whole World, and loſe his own Soul? There can be no gain, where there is loſs of Salvation.

CHAP. II.

He that would live well, let him chuſe a good Tutor. The Qualities of ſuch a Tutor, and the Duties of the Pupil.

I. AS the Service of God is the chief End of the very Being of Man; ſo is there not any thing more neceſſary for him that would make his Duty his Buſineſs, than to apply himſelf to the Counſel and Government of a Prudent Maſter. Does any Man venture to travel in an unknown Way without a Guide? Or ſo much as to take up a difficult Trade without an Inſtructor? There may be indeed ſome General Rules ſet down in writing for the benefit of the Abſent, or of Poſterity; but in Particulars of When and How, there is no adviſing at a diſtance; nor without taking in all the Circumſtances, and deliberating with the things themſelves. It is in the Diſeaſes of the Mind, as in thoſe of the Body: A Phyſician can never preſcribe ſo properly to his Patient, what Diet, what Phyſick, by Letter, as by Word of Mouth, upon feeling of the Pulſe, and inquiring into the State and Accidents of his Diſtemper. And this holds as well in the Maladies of the Soul. Some there are, which are not to be redreſſed, nor in truth diſcover'd, but upon a Perſonal Conference and Obſervation. St. *Paul* himſelf (the deſigned Doctor of the *Gentiles*) was ſent to *Ananias*,

nias, after his Converſion, that he might learn from him the way of Life. He that undertakes, upon his own ſingle Strength, to overcome the Perverſeneſs of corrupt Nature, to wreſtle with Spiritual Impieties, and to break through all Obſtacles and Impediments, to make his way to Virtue, will find it a hard and a laborious Task. It will concern us therefore, to call in ſome charitable Aſſiſtant to our Aid, that may lay open to us the Dangers we are to encounter, the Frauds and Stratagems of the Enemy, and teach us how to win the Field in the Day of Battel. If you ask, what kind of Man muſt this be? Let him be a Perſon of Wiſdom and Fidelity: One that has both a Will and a Power to do us good: One for whom we have a Reverence without Dread: One that ſeeks rather our Amendment than our Puniſhment, and that lives better than he ſpeaks. He that preaches one thing, and does another, is not worthy of this Truſt.

II. He muſt be no Flatterer neither; no Cajoler of the People, on the one hand, nor a frequenter of Great Mens Tables, or the Courts of Princes, on the other. I would have him as well skill'd in Manners, as the Goldſmith is in Monies; ſhew him any Coin, any Affection, he ſhall tell you what it is; or like an experienc'd Phyſician, preſently make a Judgment of the Diſeaſe, and preſcribe you the Remedy. Such a one he muſt be, as is able to dive into the Secrets and Receſſes of the Inward Man, and to ſuit himſelf to the Humours and Diſpoſitions of thoſe he has to do withal, in order to their Spiritual Advantage. One that is not tranſported by his Paſſions, but teaches and invites Offenders in the Spirit of Meekneſs: One that has learn'd how to detect, and diſappoint all

all the Artifices and Crafts of the Devil: One to whom a Man may ſecurely commit the moſt recondite Privacies of his Soul, and confeſs himſelf without a Bluſh: One, in fine, that can diſtinguiſh betwixt good and evil. And *happy is he that finds ſuch a Treaſure.*

III. With ſuch a Friend we are to communicate in all Conditions, and upon all Occaſions, without any Scruple or Reſerve, and to take his Opinion along with us in all Caſes, whether good or evil. Now we are to conjure him to tell us freely of our Faults, wherein we do amiſs, without any ſort of Difficulty. And when he ſpares us, as if we had none, we are not preſently to take for granted, that we are innocent: But rather to impute his Silence, either to his Lothneſs to diſoblige us, or to his Deſpair of reforming us. And we are then to preſs him with more earneſtneſs, and to ſhew him by our Actions, the deſire we have to profit by his Reproofs, and to ſquare our Lives for the future according to his Direction. It will be a good ſign, if we love him the better for his Reprehenſions, and take delight in them: When we are come to that paſs once, we ſhall ſtill part with him, either better than he found us, or in a fair way to it. *In the Diſtempers of the Mind, it goes far, if one has but a good Will to be cur'd.*

IV. Theſe are the mutual Offices of the Maſter, and of the Scholar; that the one be well diſpos'd to confer a benefit, and the other to receive it: And truly the former can hardly fail, without the extream Obſtinacy, Impatience, or Incapacity of the latter. There are ſome People ſo over-conceited of their own Abilities, that they will never endure to be advis'd by any Body elſe. *All this* (they cry) *is no more than what I could have told*

you: *To what purpoſe do you trouble me with what I knew before?* But I ſay, on the other ſide, that *it is to very great purpoſe.* There are many things we know, which we do not at all times ſo well heed and conſider; and in ſuch Caſes, the Admonition is not ſo much intended to inform the Underſtanding, as to quicken the Memory; and rather to do the Office of a Remembrancer, than of a Tutor. In other Caſes, there is nothing ſo evident, but Men will pretend Ignorance: So that the Suggeſtion of Matters (even the moſt manifeſt) muſt not be omitted, for Virtue does then more vigorouſly exert her ſelf, when ſhe is touch'd and provok'd. Some People there are that have not the Face to acknowledge an Error; (a moſt ridiculous and unmanly ſort of Modeſty!) Others have not the Heart to do it, but fret inwardly, and ſmother all in a ſtomachful Silence, falling foul, like Bedlams, upon the Phyſician that would cure them. This miſchievous Secreſie and Reſerve, proceeds undoubtedly from the Temptation of the Devil, who needs never deſpair of gaining his End, ſo long as he can keep himſelf cloſe and undiſcover'd. Our ulcerated Bodies, let them be never ſo offenſive and loathſom, we can expoſe to the Chirurgion or Phyſician, in hope of Remedy, even without a bluſh: But what a ſtir we make, to hide the blemiſhes and infirmities of our Souls, as if to conceal them, were really to take them away; when yet we are not able to hinder them, even from betraying themſelves. He that will not own himſelf to be wounded, ſhall never be cur'd.

V. Let a Phyſician tell us: *You have ſuch a Diſeaſe, you are dangerouſly ill. Have a Care, you neither eat nor drink any thing to Day, but this or that:*

So

So far are we from taking this Liberty amiſs, that on the contrary, we reckon it for a Favour, and give him Thanks and Mony for his pains. But let any Man tell us, that we are ſick of burning Luſts, vain Opinions, inordinate Affections, it puts us into a Rage, as if it were an Affront to be reveng'd with Fire and Sword. Never ſuch a Diſhonour! To tell me that I am Proud, Luſtful, Covetous, *&c.* An Indignity not to be born by Fleſh and Blood! And where lyes the Injury now? Wretched Creatures that we are! Why may we not as well quarrel with a Glaſs, that ſhews us an ill Face, as with a Friend, that ſhews us a vicious Mind? It ſhould be our Buſineſs to correct what is amiſs, to amend our Lives, and cleanſe our Hearts from all Corruption; and ſo to live, that the World ſhall not condemn us.

CHAP. III.

Of Purgation from Sin. The very Diſpoſition to Sin, as well as the Sin it ſelf, is to be rooted out. No Remedy more effectual againſt it, than the Conſideration of Death and Eternity.

I. SIN is the Cauſe of all Evils, and he that commits it, is out of his way to his laſt End. It is the Seed of all our Miſeries and the Poiſon of Human Nature. The Malignity of it is better underſtood after the doing of it, than in the Act it ſelf. The binding of the Living together with the Dead, to deſtroy the one with the Stench of the other, is not much unlike the Puniſhment which Divine Juſtice has allotted to heinous Sinners.

ners. They are ty'd up to the Plague, and there's no eſcaping. A bad Action is no ſooner conceiv'd, than it brings forth its own Torment: So that he that will not endure ſomething, that he may not do evil, muſt endure a great deal becauſe he has done it. This it is, that brought Death into the World, and kindled Hell-fire. We are therefore to cleanſe our Conſciences by Contrition, Confeſſion, and Satisfaction: Neither are we to ſhun the more grievous Sins only, but even thoſe too, which we eſteem as the leaſt and ſlighteſt, which tho' they do not hurry us immediately to Deſtruction, they do yet inſenſibly diſſolve our ſtrength, weaken us, and bring us to ruin in the end. And if the Veſſel miſcarry, what matters it, whether it be ſwallow'd up at once, or by taking in Water drop after drop, which being neglected, carries it to the bottom at laſt. The eaſier the Prevention, the more ſhameful is the Diſaſter; and the weaker the Adverſary, the greater is the Diſhonour of being overcome.

II. We muſt never expect to graft Virtue in the Mind, 'till we have given over hankering after even the ſmalleſt Vices. It ſignifies nothing, to have the Body in the Wilderneſs, and the Mind in *Egypt*. It is not enough to forgive Injuries, and to relinquiſh our more notorious and beaſtly Luſts, if we ſtill take pleaſure in lewd Communication, and the Vanities of this World. Ill Habits muſt be torn up by the Roots, that they may never ſhoot again: It is not the bare lopping of the Branches that will ſerve the turn. In ſome religious Fits, we are apt to ſay (yes, and perchance to think ſo too) that we are now abſolutely reſolv'd upon a new Life, and to quit the World with all the Corruptions and Vanities that attend it.

it. Why do not we bolt the Door then againſt them, but only put it to? Oh how we are troubled to think of the Courſe we have led! And who is not? I beſeech you. Is there any Man ſo wicked as not to diſallow himſelf in his beloved Sins, even in the very Act of committing them? But what avails it to renounce them in Diſcourſe, and yet to embrace them in Practice. No Man has a Conſcience ſo ſear'd, as not at ſome time or other to reflect upon his Wickedneſs with Deteſtation: But then they are ſoon Friends again; whereas, he that is truly converted, lays the Ax at the Root, and leaves not the leaſt String behind him. He grows ſo jealous of his Frailty, and ſo ſuſpicious of himſelf, that he ſtarts at the leaſt Occaſion, at the very ſhadow of Evil.

III. Why do we ſo ridiculouſly cavil then, and urge the Frailty of Nature, in Plea againſt the Commands of the Almighty? Does not he that made us what we are, and gave us what we have, know beſt what we are able to do? Blind and impious Temerity! That Duſt and Aſhes ſhould preſume to Expoſtulate with the moſt High God! As if he impoſed more upon us, than we are able to perform; and deſign'd rather our Miſery than our Salvation. By this Perverſeneſs, of pretending Difficulties where there are none, we provoke the Diſpleaſure of the Lord againſt us; who hath enabled us to do much more than we imagine; as would appear, if we did put the ſtrength he hath given us to the Experiment. Our Task is not hard in it ſelf, but our Fears and Apprehenſions make it ſeem ſo. How many Accidents and Encounters, that were terrible to us at firſt, hath Cuſtom made familiar and eaſie! Wherefore, let us not undervalue our ſelves, God will not deſert

hi

his Soldiers, but give them (even for the asking) Ability ſufficient for any warrantable Undertaking.

IV. The readieſt way to maſter our Corruptions, is to propound to our ſelves, that every Day is to be our laſt; for there is nothing that ſo much engages our Affections to this World, as the want of Conſideration, how ſoon we are to leave it. Can any Man be ſo forgetful, as to behold the daily Funerals that paſs before his Eyes, without thinking of his end? And yet even among the dead themſelves, we think of nothing leſs, than we do of Death. There is not any thing ſo frequently ſeen, and ſo ſoon forgotten. But the time is coming that ſhall deliver us from the beaſtly fellowſhip of the Fleſh; diſpel this cloud of Ignorance, and enlighten our Darkneſs. Let the oldeſt Man alive look back into the time paſt, and (if he can) pick but any one day out of his whole Life, that was not tainted with ſome blemiſh or defect. Our Childhood we have conſumed in hobby-horſes and bawbles; our Youth in levities and luſts; our Manhood in crimes of a deeper dye; and when we have put all together, from our Cradle, to our gray Hairs, there remains nothing to us but Anxiety of thought, and the ſad fruit of our Iniquity. Alas! how miſerable is that Man, that cannot look backward, but with Shame; nor forward without Terrour. Let him go to his Bags and his Coffers, that have coſt him ſo much ſweat and trouble: What Comfort will they ſpeak to him in his extremity; or what will all his ſenſual Pleaſures, his vain and empty Titles, Robes, Dignities and Crowns avail him in the day of his diſtreſs? What would a Man give when that diſmal day comes, that he might begin the World again,

again, to lead a new life? but Wiſhes are then too late. We are to make uſe of time while we have it; and to forbear doing thoſe things now, which we ſhall wiſh undone hereafter; *It is no great matter to deny our Appetites for a moment, that we may be happy for ever.*

V. If a Man upon his Death-bed were asked his Opinion of his paſt Life, and what he thought of Riches, Dignities, and worldly Delights; you ſhould hear him tell you quite another Tale, than he did in his Health; for at that hour Men conſider what they ſay, and ſpeak what they think. Now although this Wiſdom comes with the lateſt. for him that is upon his *exit*; it may yet be of great benefit to us, if we will but learn, from other Peoples miſcarriages, to correct, or to prevent our own. Who but a Mad-man, when he may put to Sea in fair weather, ſhall linger for a ſtorm? or defer all care of himſelf, 'till the laſt extremity, when he may ſave all at preſent, without any hazard? Caution comes too late when a Man is under water, and ſo does Prudence too in the Grave. Thoſe great and holy Men that have utterly renounced this World, and all that's in it, for the Love of a better, have made it the ſtudy of their whole lives, to underſtand how to live, and how to die: And ſo hard a Leſſon have they found it unto fleſh and blood, that many of them, at their laſt breath, have not ſtuck to confeſs their Ignorance. But we (forſooth) account it time enough in all conſcience, to betake our ſelves to that which is good, when, in truth, we are fit for nothing at all; and to begin our Lives, at an age, to which few People have prolonged theirs: A prodigious folly, certainly, for a Man to begin at the wrong end!

VI. Mon-

VI. Monſtrous heedleſneſs! to believe all this, and yet to live on, as we do. What is Time, but the paſſing of a Shadow? Life, but a Point? or leſs, if poſſible. How ſmall a diſtance is there betwixt the Cradle and the Tomb! Try if you can make the Sun ſtand ſtill but one day, one hour, one moment. No, no, it will not be; Time is inexorable, and will hold on its courſe 'till it has brought all created Nature to deſtruction. And yet ſo beſotted a Blindneſs poſſeſſes us, that we prefer this wretched Inſtant, before a glorious Eternity. In the caſe of our frail and periſhable Bodies we lay out for neceſſaries, and proviſions, and ſpare for no pains to procure them; but in that of our immortal Souls, we behave our ſelves as if they were none of our concern. Let the Body be out of order, and there is nothing ſo troubleſom, but we can readily undergo to remove it; but in the diſtempers of the Soul, we are not only neglectful but inſenſible. When was it ever ſaid to us, *Save your ſelves by Sea, or you are loſt*, and we protracted it? *Take off this Potion; 'tis bitter, but 'tis wholeſome*, and we refus'd it? It is leſs than this, that God preſcribes to us, for our eternal good, and we give no heed to it. If we happen to have a Law-Suit, what a buſtle we make with our Sollicitors, and Breviates, feeing of Council, and tampering with Judges, to carry on the Cauſe? But in the great trial of our Souls at the day of Judgment (which is at hand) and where Heaven or Hell is the queſtion, there is no care taken; but we live on laughing and fooling, 'till we loſe our ſelves beyond all Redemption, for want of Preparation. Let us therefore betake our ſelves to our wits, and put our affairs in order, as if we were every moment to be called to a reckoning.

This

This is true Philoſophy, to ſeparate Soul and Body by Wiſdom, before they come to be parted by Neceſſity.

VII. The thing we are principally to intend, (whether buſie or idle, in labour or at reſt) is this; to deliver our ſelves out of the power of Time and Caſualties, by the anticipation of Eternity; which places us in a ſtate of Tranquility, that is ſteady and invariable. The Glutton in the Goſpel is ſtill begging the relief but of one drop of water to cool his Tongue, and condemned ſo to beg it to perpetuity, without obtaining it. Eternity is an everlaſting Inſtant, not to be thought upon, or mentioned, without horror; it is a reſtleſs Wheel, it is a continued, and endleſs, and a ſtill commencing beginning: The ſerious thought of it is as Wormwood in our Cups of pleaſure; is ſtrikes us with aſtoniſhment and ſadneſs; it tames our rebellious Spirits, and raiſes up the ſloathful Voluptuary to the love of Virtue; it facilitates all difficulties, ſweetens all our afflictions, and makes our misfortunes ſeem not only ſhort, but eaſie. It is not in the power of Man to expreſs or conceive this boundleſs Eternity. Were the whole Univerſe fill'd with numeral Figures, and as many Years, (nay Ages) taken from Eternity, as there would be found Unites in the whole Sum, Eternity would be ſtill the ſame, without any Diminution. He that conſiders the pains of Hell (as they are) to be ever beginning, and yet never at an end, muſt have a heart of Flint, not to trouble and repent at the thought of it.

CHAP.

CHAP. IV.

Of Gluttony, the Evils of it, and the Remedies: And to know when we have ſubdued it.

I. THE firſt Vice we are properly to encounter, is Gluttony. This is the Sin that brought Death into the World, and miniſters matter in a great meaſure to the reſt. It was the eating of the Forbidden Fruit, that ruin'd the whole Race of Mankind, even before they had a Being: And it is ſtill the weak ſide where the Devil lays his moſt dangerous Temptations. From hence proceeds dulneſs of ſpirit, ſloth, wearineſs of every thing, ſcurrility, babling, debauchery, heavineſs of mind, and the diſſolution of all Virtues, prodigality, beggery, a long train of Diſeaſes, and Death it ſelf in the concluſion: This is it that ſwells our Bills of Mortality; for vicious humours contracted from exceſs in Meats and Drinks, are the food of almoſt all Diſeaſes. Other accidents may attempt and threaten us, but this cuts off. *Gluttony kills more than the Sword.*

II. Oh the Infamy of being a Slave to a Man's Belly! a wretched Carkaſs, with an inſatiable Appetite! Our bodies are none of the largeſt; and yet in greedineſs, the vaſteſt and the moſt voracious of living Creatures come not near us. One Wood (we ſee) maintains a great many Elephants; and a Paſture of a few Acres, a great many Bulls: But for us, one World is hardly ſufficient. The Air, the Seas, and the Foreſts muſt be all rifled, to pleaſe our Palates. He that looks into the Offices of a luxurious Palace, and ſees the troops of Ser-

Servants ſweating and hurrying up and down; the maſſacre of Beaſts, Fleſh, and Fowl; and every thing afloat in the richeſt Wine; ſome to order the Plate, and cover the Table, others to ſerve up the Meat, ſo many to marſhal the Diſhes, others again to carve, and every Man ready at his part: He that ſees, I ſay, the magnificence, and variety of theſe Entertainments, cannot but wonder at ſo horrible a profuſion for the Guts of one Family. Not that I would adviſe any Man to ſtarve himſelf; for the Belly is importunate, and muſt have daily food. But here lyes the ſnare, we do the buſineſs of Pleaſure, under the pretence of *Neceſſity*. If we would inform our ſelves how ſmall a matter ſatisfies Hunger, let us conſider what we are capable of, and what we have need of; we ſhall then underſtand, that no Man is driven upon exceſs, by neceſſity. *Nature contents her ſelf with a little, but the cravings of Luxury are boundleſs.*

III. Hunger takes no pleaſure at all in Complement, or Oſtentation; let it be ſatisfied, and no matter with what: So ſoon as the reliſh is off from the Palate, the precious and the common are both alike. Let him but eat, that is hungry, and drink, that is a-thirſt; whether his Bread be white or brown, or his Drink plain Water out of the next Brook, or choiceſt Wine refreſh'd with Snow, it is all one to Nature: Stay but the ſtomach, and quench the thirſt, ſhe looks for no more. All the quarters of the World muſt be hunted for Fiſh and Fleſh, ſeveral ſorts of Wines for the *Guſto*, and provoking Sauces, to gratifie our phantaſtical Appetites: And what are all theſe far-fetch'd Curioſities and Delicates in the end, but the Torments of a miſerable Surfeit? *Epicurus* recom-

recommends Temperance to us, if it were for nothing elſe but the very pleaſure of it. There's a great deal of difference, betwixt the plaineſt meat in the world to a good ſtomach, and the moſt delicious to one that is crop-ſick. He that would diſcharge himſelf of all ſuperfluous care for the Belly, let him but conſider the end of all, and that he is only preparing a Treat for the Worms: This methinks ſhould make a Man ſo order his Body, as that his Mind may be never the worſe for't. That's the beſt Diet undoubtedly, which is every where to be had, and without trouble, and neither burthenſom to a Man's Purſe, nor to his Body. He is a great Maſter of himſelf, that commands his Belly. The Body requires Nouriſhment, not Dainties; and we have been convinced of the ſuperfluity of many things, by the want of them.

IV. But 'tis no ſuch mighty buſineſs neither, to contemn Superfluities; give me the Man that can chearfully diſpence even with Neceſſities, that can content himſelf with Bread and Water, and with the Herbs of the Field, as well for Man's meat as for Beaſts; that eats only to ſuſtain and ſtrengthen Nature, and to glorifie God; that takes his Meat as a ſick Man does his Phyſick, meerly for healths ſake, without any regard to the taſte; that declines voluptuous Treats and Entertainments; and (at leaſt) moderates himſelf in the pleaſures of the Palate, ſince he cannot totally extinguiſh them; and preſerves himſelf in purity both of Body and Spirit. The Perfection of Chaſtity is a better proof of Abſtinence, than the bare taking down of the Body.

CHAP

CHAP V.

Of Luxury: The foulneſs of it: How apt we are to relapſe into it: How to avoid it.

I. LUXURY is a brutal Vice; and that, which, of all others, puts a Man the moſt out of countenance. Nor is it ſo ſhameful only in the practice, but the Apoſtle forbids us the very naming of what concerns it. The foulneſs of it may appear in this; that a Man (if he has but the leaſt ſpark of modeſty or good-nature in him) cannot forbear bluſhing at the very thoughts of any Uncleanneſs committed, if he does but imagine that any body elſe knows of it. Nay, there are many People ſo tender and ſcrupulous in this point, that they'll run any hazard, rather than truſt their very Confeſſors with ſo ſcandalous a ſecret. He that falls into this bog, very rarely gets out again; and there's little hope of him that's infected with this Diſeaſe; For, alas! what can Man do in the caſe of Continence, which is the Gift of God?

II. The firſt Remedy muſt be fervent Prayer to the Almighty, for Grace and Strength: And we are next, to reſiſt the very firſt motions to Impurity, and to ſhake them off, as we would do a burning coal from our Garments. If we come but once to deliberate, we are loſt. If we parly, we are upon the point of yielding. We muſt have a care of Idleneſs, High-feeding, laſcivious Objects, looſe and wanton Company. Nothing (in ſhort) is to be omitted in this difficulty. Nay the very beſt of Men are not without their infirmities; certain latent diſpoſitions, which though we cannot

cannot properly call ſins, we find many times to prove the preludes to wickedneſs, and if they gain but never ſo little upon us, it will be hard quitting them. He that will be great, muſt not deſpiſe little things. *The leaſt ſpark is enough to fire the largeſt City.*

III. Let every Man have a care of too much confidence in himſelf. He that goes on, without doubting, is fallen already. How many Inſtances have we of brave and eminent Men, that after ſolemn Confeſſions, Victories and Exploits, even to admiration, have yet been ſurprized, and loſt at the ſight of a Woman! I do not ſpeak of *Sampſon*, *David*, and *Solomon*, thoſe ancient and famous examples of Human frailty, but others of freſher date, and which we ſee daily before our eyes. And if there were nothing elſe but a Man's own weakneſs, methinks he ſhould be ſo conſcious of it, as to be humbled, and ſuſpect himſelf. What greater madneſs, than after ſo many experiments of the errors of all Ages and Nations, ſtill to expoſe our ſelves to be worſted, in confidence of our ſtrength! But this is the fate of our incredulous and ſtubborn Nature, to give no heed or credit to the falls of others, 'till we are in the Pit our ſelves. God made Woman for a Helper to Man, but by ſubtilty of the Serpent, ſhe was wrought upon to be his Deſtroyer: She wounds, burns, and conſumes him. There is no *Hyæna*, no *Baſilisk*, to what ſhe carries in her Voice and Eyes: have a care of her Charms, as you love your Soul. *The whole Sex follows the old trade of driving Man out of Paradiſe.*

IV. It is an ordinary thing, I know, to excuſe our ſelves, by ſaying *We cannot avoid it, ſhe's of our Acquaintance, we mean no hurt in't.* But under theſe

theſe plauſible pretences, there lyes more miſchief than we are aware of; for we fall by degrees into dangerous Liberties, unwary Diſcourſes, looſe Behaviour, wanton Merriments, interchanging of Preſents, *&c.* 'till in the end, by little and little, we come, from the neglect of Modeſty, to juſt none at all. This Licence grows upon us by degrees, and he that bluſhes and trembles at the very appearance of a Woman to day, ſhall look Babies in her eyes to morrow; play with her naked Breaſts, and feel the Poiſon at his Heart, before he is ſenſible of the danger. Thus by degrees, from dim-ſighted, our Reaſon comes to be ſtark blind, and the Divine Soul lyes groveling upon the ground, without any conſideration, either of of Heaven or of it ſelf, 'till the fire of our Luſts ſhall be ſwallowed up in that of Hell it ſelf; the ſad and miſerable end of a beaſtly and momentary pleaſure. As if we were all drunk with the Juice of that Herb which is ſaid to make People *die laughing*.

V. Fools that we are! what would we be at? that have neither Wit enough to adviſe our ſelves, or to take counſel of others. Is it Pleaſure we ſeek? God hath provided Pleaſures eternal for us in Heaven. Thoſe of the World are deceitful, tranſitory and uncertain; ſhall we lay hold of theſe then, and quit our title to thoſe of the next? Where's our Reaſon? What is become of our Underſtanding? If we look upward toward thoſe that are gone to Heaven before us, we ſhall find them ſuch, as, here upon earth, mingled their bread with aſhes, and their drink with their tears; beſet on every ſide with perſecution and contempt; holding no intelligence at all with worldly comforts; and making prayers and tears their daily

daily exerciſe. Their way to Heaven lay through Torments and Croſſes. But on the other hand, if we look downward into Hell, among the Troops of the damned, we ſhall there ſee (which they feel too late) the End and the Reward of truſting to the falſe Joys of this World, the Delights of the Fleſh, and carnal Pleaſures. We ſhould do well to meditate upon this, if we believe it.

VI. But if Pleaſure in this World be the thing we covet, why do we not then give it our ſelves in the bleſſing of a well compoſed and virtuous Mind? and that's a Pleaſure ſubſtantial, ſincere, unchangeable, and untainted: Whereas the enjoyments of the Fleſh are weak, ſhort-liv'd, only varniſh'd over, bedawbed with Wine, and Perfumes, both afraid and aſhamed of the Light: Lying moſt in Bawdy-houſes, and Taverns, and ſuch other places as commonly find work for the Conſtable. If they are glorious without, they are yet moſt wretchedly ſordid within; they begin and end almoſt in the ſame moment, they periſh even in the very enjoyment. But the Pleaſure of the Mind is gentle, noble, invincible, ſteady and ſecure; and attended neither with Satiety, nor Repentance. It is neither accompanied with ſhame, nor followed with remorſe or ſadneſs; nor does it ever deſert him that poſſeſſes it. The way to this Pleaſure is to renounce all other; for *to contemn Pleaſure is the greateſt Pleaſure.*

CHAP.

CHAP. VI.

Of Avarice: The Wickedneſs of it. The Poor and the Rich compared. The Deceit and the Vanity of Riches.

I. IT is the great cheat of Avarice, that it diſclaims it ſelf: For there is not any Man will confeſs himſelf to be covetous. *I have a Family to provide for*, ſays one: *I would fain do ſome good among my poor Neighbours*, cries another: A third is for building of Alms-houſes and Hoſpitals. And theſe are our Pretences for hoarding up Riches; and when we have gotten them, we go on to get more, and ſpend our Lives in a bare Acquiſition of what was at firſt pretended for our Comfort or Support, but part with nothing. What is a thirſty Man the better for the ſight of a pleaſant Brook, or dabbling in it perchance with his Finger, unleſs he take ſome of it into his Stomach to relieve his Drought? Juſt this is the Caſe of an avaricious Man with his Mony; he ſees it, and handles it, but his Mind is no Veſſel to receive it, and ſo never the better for it. God made the Soul only for himſelf, and it is he alone that can fill it.

II. Give the covetous Man the Treaſure of the whole Earth; let him not only poſſeſs, but trample upon all that is rich and precious, all that is curious and coſtly in the Univerſe. Alas! the having of all this will but ſerve him for an Incentive to deſire more. Nature is bounded, but Imagination is Infinite. It is not a Pin matter, what Mony in the Coffer, or what Corn in the Barn, to him that is only intent upon what he has not, withou:

without computing what already he has. The World it ſelf is too little for him, whom the whole World cannot ſatisfie. If we did but conſider the Miſchiefs that accompany great Fortunes, and the Benefits they deprive us of, we ſhould ſoon find, with the bleſſed Apoſtle, *that Covetouſneſs it the root of all evil.* Thence come Frauds, Wars, Perjuries, Treaſon, Diſcord, Ambition, Robberies, Piracies, Publick Tumults, Domeſtick Treacheries, Corruptions in the Seat of Judgment.

III. Look but the poor and the rich Man in the Face, and compare their Countenances, and you ſhall ſee that the one, in the ſourneſs of his Looks, betrays the anxiety and ſollicitude of his Thoughts: The other's Brow is clear and open, in Teſtimony of an honeſt and chearful Mind. The rich Man's Happineſs is but from the Teeth outward, a counterfeit Satisfaction, with a Worm in his Heart; when the poor Man, without any mixture of Trouble, enjoys a continual Repoſe. The one, betwixt the deſire of getting, and the fear of loſing, lyes expos'd to all the Aſſaults of Fortune; (for *the more he has, the more he covets.*) The other is rich even in his Poverty: His Wiſhes are ſquared to his Neceſſities; he fears nothing, for he hath nothing to loſe that he cares for: He ſpends the Day merrily, and ſleeps ſoundly at Night. Whereas the other, on the contrary, is never at eaſe; and the leſs ſenſe he has of his Condition, the greater is his Danger.

IV. A Word now to the inſatiable Miſer, with all his Hoards, brave Houſes and Poſſeſſions: The time will come, (the time appointed from Eternity) when he muſt part with all his ſplendid Acquiſitions, Life and all; when all thoſe things muſt periſh too, for which he himſelf is likewiſe to

to periſh. He will then ſee the Error of admiring what he ſhould have deſpiſed, and of ſetting a value, ſo childiſhly, upon Trifles: Childiſhly, I ſay, ſaving only that Children play the fool upon cheaper Terms. Their dotage is employ'd upon ſome pretty Shells, perchance, or Pebbles, that they find by the Sea-ſide; ours upon Gold and Precious Stones. I do not ſay, that where Providence hath given a Man a plentiful Fortune, the Owner of it ſhould not make uſe of it: But I would have it honeſtly gotten; not by Fraud, Extortion, or Injuſtice, nor with more carking and caring than the thing is worth: We may take Mony into our Coffers, but not into our Hearts, to the end that we may chearfully reſign our ſelves to the Will of God, either to want, or to abound. No Man ſo rich as he that needs not Riches. We are not to wait for the loſs of all by Thieves, perhaps, or Caſualties; but to ſtrip our ſelves by Anticipiation; which is done, if we do but take away from our ſelves, by an Indifference, whatſoever we might otherwiſe loſe by Violence. *No Man is maſter of himſelf, ſo long as he is a ſlave to any thing elſe.*

V. As to matter of State and Ceremony, we are to lay it utterly aſide, and to conform in our Cloaths and Diet, not ſo much to Example, as to Chriſtian Moderation and Virtue. Poverty it ſelf, with good Husbandry, may be improved into Plenty. Let us but keep our ſelves from Thirſt, Hunger and Cold, Nature asks no more. A Cottage may keep a Man as warm as a Palace; and there is no abſolute neceſſity of covering our Bodies with Silk. Is there no quenching of our Thirſt, but in Chryſtal? No cutting of our Bread, unleſs the Knife has an Agat Handle? We may

waſh as clean in an Earthen Veſſel as in a Silver, and ſee as well by a Candle in a Pewter-ſocket, as in a Plate. He that values himſelf for his Gold, is inconſiderable without it: How much better were it for us, to ſet our Hearts upon thoſe Riches, which neither Fortune nor Death it ſelf can ever take from us? Why ſhould any Man fear Poverty, that has the Treaſure of a Kingdom within himſelf? There is the Kingdom of Heaven, in a good Conſcience. He that ſeeks his own Good, let him ſeek God alone, who is the only Good, the only Poſſeſſion, and the only Treaſure. *The World is of no value to him that dedicates himſelf wholly to God.*

VI. Oh the emptineſs and impoſture, of all that we account delicate and glorious in this World! To ſee a Man wrapt up in Gold, and Embroidery, with a long Retinue at his Heels, and in a ſplendid Equipage; how wonderfully are we taken with the Spectacle? And yet, alas! all this is but a meer Pomp, and Oſtentation of Vanities, that leave us in the very moment that they pleaſe us: And it is not from the Schools of the Philoſophers, nor from the Croſs of Chriſt, nor from the Eternal Wiſdom alone, that I draw this Obſervation; but from the World it ſelf, and thoſe that have moſt courted and adored it. What Satisfaction had *Haman* in all his Wealth, Power and Dignity? None, *no*, ſays he, (in a full Audience) *I reckon all this as nothing, ſo long as I ſee* Mordecai *ſitting at the King's Gate*. What a Mockery, what a Blindneſs is this! I have often read and heard indeed, that the Pleaſures of the Fleſh and of this World are as nothing, compared with thoſe of Virtue and Eternity; but to pronounce them to be as nothing, in reſpect even of nothing it ſelf, this goes a great de-

deal farther: So that in effect, in the Contempt of nothing, we do nothing. But that we may not want Matter to work upon, let us contemn and repreſs our Luſts, that we way be better acquainted with Poverty, and learn to meaſure the true value of things by the uſe of them. Now *the way to bring our ſelves with eaſe to a contempt of the World, is to think daily of leaving it.*

CHAP. VII.

Of Anger: The Character of an angry Man: The Effects, Cauſes, and Remedies of it.

I. TO be angry at Anger, is almoſt the only juſtifiable exerciſe of that Paſſion: For it is againſt a moſt execrable and outragious Monſter; an Affection ſo unquiet and turbulent, that if it once ſeizes us, it unmans us. It is, in one Word, *a ſhort Madneſs*, that carries a Man head-long to Blood and Revenge, without any regard to Friends, good Manners, or indeed to his own Security; for, to take away another Man's Life, he'll run any hazard of his own, and (as in the fall of a houſe) daſh himſelf to pieces upon the Ruins of what he carries down before him. Neither is it a brutal only, but a moſt ungraceful Paſſion. The Eyes burn and ſparkle, the Veins ſwell, the Hair ſtands on end, the Teeth grating, the Mouth all in a fome, the Voice ſhrill and piercing, the Countenance fierce and terrible, the Brow frowning, the Head joggling and nodding, and the whole Body in a continual and moſt uncomely Agitation: To ſay nothing of the menacing Actions and

Geſtures, clutching and ſtriking of the Hands, beating the Breaſt, ſtamping and tearing the Hair, rending the Cloaths, and all the Blood in the Body boiling in the Face. How abominable muſt this be in the Mind, that ſhews it ſelf ſo deteſtable in the Countenance? The Poets draw the Furies with Fire-brands and Snakes, howling and yelling, with hideous out-cries, which might ſerve for no ill Picture of a Man in Choler; if I may call him a Man, who by his beſtial cruelty, and ſalvage fierceneſs, ſeems to have caſt off all the Advantages and Affections of Humanity. One may keep other Vices private, but this breaks out at the Eyes, and diſcovers it ſelf in the Air of the Face: Like Fire, it devours all before it, and the more we ſtrive to ſuppreſs it, the more furiouſly it burns. *An angry Man is utterly uncapable either of Moderation or Reproof.*

II. As for other Vices, they are confin'd, we ſee, to certain Bounds and Limits; but Anger flies at all, and there is not any thing that ſcapes it, be it never ſo Sacred. Do we not invade Heaven it ſelf, both with open Blaſphemies, and ſecret Murmurings, againſt the Power, Goodneſs, and Providence of the Almighty? And our Anger extends it ſelf not only to thoſe that we think have done us an Injury, but to thoſe too that poſſibly may hereafter do us one: So ingenuouſly we do improve our vain Imaginations, that we fall upon any Man that has the Power to diſoblige us, as if he had done it already. Nay, we are many times in a Rage, we know not at whom, or for what, but yet bluſter and fret; and for want of other Matter to work upon, we fall upon our ſelves. Nor is it the Injury only that moves us; for we do frequently wreak our ſpight upon things inanimate,

mate, that cannot (properly) either diſoblige or affront us. As, for a Man to cut his Cloak in pieces, throw Diſhes and Candleſticks about the Houſe, ſplit Pens in a Rage, and tear Paper, becauſe things will not go as he would have them: What can be more ridiculous? The breaking of a Glaſs is enough to put many a Man out of his Senſes; the miſlaying of a Napkin, the Screek of a Table drawn upon the Floor, and a thouſand other things which do neither deſerve our Anger, nor feel it. A reſty Jade, a barking Cur, the buzzing of a Fly in our Ears, the ſtinging of a Gnat; theſe, forſooth, are Provocations to tranſport us beyond all Patience, and Death without Mercy, to the poor Animal that offends us. *How great a Madneſs is it, to puniſh Brutes and things inſenſible, for the Tranſgreſſions of reaſonable Creatures!*

III. If we proceed now to take a view of Anger in the Effects, we ſhall find it the greateſt Plague that ever infeſted Human Nature: How many Murthers, Towns laid waſte, whole Nations utterly depopulated, heaps of ſlaughter'd Bodies, (as if the Sword had vy'd with the Peſtilence) and the Rivers running Blood. Look upon the Ruins of the nobleſt Cities of the World, unpeopled Deſarts, Conflagrations, poiſon'd Fountains, extinguiſh'd Families: Conſider all this, and you have here before your Eyes, the Fruits and Works of Anger. I ſhould think, that we are no longer a Society of Men, but a multitude of Beaſts, were it not that I find Beaſts of the ſame Kind to agree among themſelves, whereas Men are ſtill worrying of one another. Now there is this further Miſchief in Anger; it defaces the Image of God in us, whoſe Works are altogether peaceable and calm: It caſts a Miſt before our

Eyes, ſo that we are not able to diſcern the Truth our ſelves; and it makes us ſtubborn and uncounſellable towards others. It diſturbs and diſtracts all the Faculties of the Soul, and let the Diſeaſe be never ſo foul, the Reputation it has gotten with the People, keeps it yet in Countenance; for with the Rabble, *Anger paſſes for the Mark of a Man of Honour.* But let us rather conſider now, what Remedy in the Caſe; and if we cannot utterly take it away, how we may bring it, at leaſt, to ſome ſort of Reaſon and Moderation.

IV. The beſt way will be to begin with the Contempt or Neglect of the firſt Motive to it; for if we once loſe Ground, it will be hard recovering it: We are at the Mercy of That, and not That at Ours; when the Enemy is within the Gate, he'll hardly take Conditions of his Priſoner. It is a much eaſier matter to keep him out, than to govern him when he's entred. In the upper Regions of the Air, we find neither Clouds nor Tempeſts, but altogether ſerenity and quiet; the Thunder is below. So it is with a great and generous Mind; it ſtifles the very firſt Motions to Diſpleaſure; it gives not way ſo much as to a licentious Word, but ſtands firm in a Station of Tranquility and Compoſure; very well underſtanding that by Tranſports of Anger, Evils are not remov'd, but made worſe. It is with Chclerick Men, as with Birds that are lim'd, the more they flutter, the faſter they are, and the more they ſtruggle, the more entangled. The Anger does us more hurt than the Injury. He that is angry upon the Apprehenſion that another Man condemns him, does his Adverſary too much Honour, if he values it; and thinks too meanly of himſelf, if he revenges it.

it. *Revenge is a Confeſſion of Trouble, and it is the part of a narrow Soul, to meditate a ſerious Revenge for an Imaginary Miſchief.*

V. In the Caſe of lying under a Slander, the queſtion is not, What becomes another Man to ſay or do; but what we are to ſay or do our ſelves. Becauſe another Man is waſpiſh and perverſe: Am I to break my Peace for't, and to be froward too my ſelf? We are to imitate our Maker. How many impious Wretches does God ſuffer to enjoy the common Benefits of Nature? And yet among Mortals, one wicked Man will not be perſuaded to endure another. Let us apply our ſelves to amend all at Home, which we may do; without concerning our ſelves ſo much for the Reforming of others, which we cannot do. Are we not Sinners? How little then is that we ſuffer, in compariſon of the Hell which we have deſerv'd? Are our Ears ſo delicate, that we cannot bear a Reproach? The Fault (and the Shame too) is his that does an Injury, not his that ſuffers it. The Sufferer is only to look upon his Affliction as a Portion allotted him from Eternity for his greater Good. *Forgive, and you ſhall be forgiven*, is the Word of God himſelf. He that awakens not at his Thunder, is not aſleep but dead. *It is our intereſt to pardon others, as the Condition of being pardon'd our ſelves.*

VI. Among many Incentives to Anger, I reckon Suſpicion to be the ſlieſt and moſt inſinuating of all. Let us away with it therefore upon any terms. *Good Lord* (we cry) *how coldly, how ſtrangely ſuch a one look'd upon me! He would hardly take any notice of me. He gave me a word or two, and ſo went his way.* Of this we may be certain, he that is jealous, ſhall never want Matter or Co-

lour for it; moſt People being apt to believe the worſt. An ill Conſtruction of things goes a great way in the very Injury we complain of: We are therefore to deal plainly, and judge charitably. And we are to ſay to our ſelves on the behalf of the abſent: *Who knows but this may be all a Story? In ill Reports it is not good to be over-credulous, and to take up a Pique at a venture, before we fully underſtand the Matter. Time and leiſure will diſcover all.* In a Trial at Law, no Man is caſt without a Proof, let the Cauſe be never ſo trivial: And ſhall we dare then to condemn a Friend without a *Hearing?* He muſt be a very weak Man, that preſently believes all he hears. Some there are that ſpread falſe Reports with an Intention to deceive; others again, do but tell what they hear, and are deceived themſelves.

What is ſpoken in private, is almoſt not ſpoken at all. What can be more unreaſonable, than to ſuppreſs the Cauſe of our Diſpleaſure, and yet publiſh the Effects of it? It is good ſometimes to ſee and not ſee, and to hear and not hear. *He that ſeems not to know of an Injury, is not bound to take notice of it.*

VII. When I am told that any Body ſpeaks ill of me, my Courſe ſhall be, to ask my own Conſcience, if I did not ſpeak ill of him firſt; and then to make it my own Caſe, *How many have I ſpoken ill of my ſelf?* This Reflection will make a Man moderate; if not for the love of Virtue, yet for his own Sake at leaſt. Shall I play the Epicure my ſelf, and inveigh againſt Luxury in another? Put a Knight of the Poſt to declaim againſt Perjury? Be my ſelf perfidious, and challenge exact Fidelity from my Neighbour? Why ſhould not other People talk as freely of me,

as

as I do of them? I am to bethink my ſelf, not only what I ſuffer, but what I do; and not to reprehend that in another, which I find in my own Breaſt. We are all bad enough, and to bear with one anothers Infirmities, is but common Equity. Nay, ſuppoſe that we are not as yet Guilty, who knows how ſoon we may be ſo? *Let him that thinks he ſtands, take heed leſt he fall.*

VIII. The Wounds of an Enemy, the Offences of a Friend, the Diſobedience of a Child, the Careleſsneſs or the Treachery of a Servant, are things ſo familiar, that we may as well wonder at a Roſe in the Spring, or an Apple in Autumn, as at any of them. A Man that walks the Streets of a populous City, muſt expect to meet with a ſlip in one place, a ſtop in another, the daſh of the Kennel in a third: Juſt ſuch are the Adventures of Life, and with the ſame Conſideration they are to be undergone. When a lewd Perſon caſts a Reproach upon a good Man, let them but both do their parts, and there's no hurt done. It is in the Nature of the one to do Miſchief, and it is the Duty of the other to requite Evil with Good. We are to try if we can mend him; which is never to be effected by Revenge, but rather by Patience and Obligations. It may perchance work a thorough Reformation upon him; but very probably, it will quiet and ſweeten him at the leaſt: Or however, we our ſelves ſhall moſt certainly be the better for it, if he be not. Well! *There's ſuch a one is my mortal Enemy, he has ſpoken the baſeſt and the moſt diſhonourable things of me.* — How am I now to behave my ſelf in this Caſe? Why truly, according to the Rules of Charity, and of good Diſcretion: *I have this but at ſecond hand: I can hardly believe it. Or, if he*

did ſay it, ſome Body has abus'd him: I am confident he had no ill Meaning in it. Nay, it may be he ſaid it on Purpoſe that I ſhould hear on't again, and he be the better for't. The truth on't is, he hath right on his ſide, for I cannot much deny the thing; and I'm e'en well enough ſerv'd for beginning with him. But after all this, what if it ſhall be found to be meer Malice, and a Deſign upon an innocent Perſon? Was not my Saviour more innocent, and incomparably a greater Sufferer? I am to ſay with the Prophet, *I was dumb, and opened not my mouth, becauſe it was thy doing. Let us all look to our own ways, and have a care, that what other People ſay or do amiſs, prove not unto us an occaſion of falling.*

IX. But what is it that troubles us? Opinion? If ſo; it is but removing that Opinion, and we are ſecure; and this, methinks, might be done by a very ordinary way of Reaſon. Nothing can hurt us, unleſs we join with it to hurt our ſelves. The Mind is ſafe and inacceſſible; out of the reach of Injuries and Accidents. It moves it ſelf, and in judging of Externals, it makes every thing only to be, as it is taken. *My Adverſary* (ſays one) *is certainly the vileſt Creature upon the face of the Earth.* Let him alone then, ſay I, and leave him to be puniſh'd by ſome other hand: Or however, he has his Torment already in his Tranſgreſſion. *He's a Man of Reaſon, and I wonder he can allow himſelf in theſe Liberties.* I prethee wonder at thy ſelf too, and begin the Reformation at home, upon thy own Impatience, and *learn to overcome Evil with Good.* But *we have other Mens faults in ſight, and our own behind us. Oh the pleaſure of Revenge,* ſays the Vindictive Man. *Let him take it then,* ſay I; upon condition, that he

fall

fall upon his greateſt Enemy firſt. Let him begin with his extravagant Fury and Rage. Is not he a Mad-man that runs into the Streets to beat Boys for breaking his Windows, when he has Thieves in his Houſe, that are ready to rifle him, and cut his Throat? When *Plato*'s Hand was up in Choler, to ſtrike an untoward Servant, he conſidered better of it, and check'd himſelf; *Sirrah*, ſays he, *I would box you, if I were not angry with you:* Judging it more for his Credit to chaſtiſe his Paſſion, before he meddled with his Man; and giving to underſtand, that a cholerick Maſter deſerves the Laſh better than a negligent Servant. *You ſhall very rarely find any Man brave, that is furious.*

X. Judges and publick Magiſtrates may be allowed to put on a Countenance of Severity and Diſpleaſure; but if at any time it comes up to Anger, let it be ſo order'd, as only to wait upon Reaſon, but not to preclude it. Offenders are to be reprehended, and corrected too, but without Paſſion. So long as there are bad Men in the World, there will be Villany in it; and he that is reſolved to fret himſelf for whatſoever he ſees amiſs, ſhall never have any quiet Hour while he breathes. We are not angry at the Heats and Colds in their proper Courſe and Seaſon: No leſs natural are the Indignities we ſuffer from wicked Men, and no otherwiſe ought we to concern our ſelves for them. A wiſe and a good Man ſhould deal with Malefactors, as a Phyſician does with Mad-men; do them all the good he can, and let their Extravagancies go for nothing. The only Revenge for a Slanderer, is to let him alone, as if he were not worth a Revenge. The leſs his Calumny works upon another, the more it works upon himſelf, by diſappointing him of the end and pleaſure of his Contumely. But *'tis a ſhame*, you'll

you'll ſay, *for a Man to be contemn'd, and not to vindicate his Honour.* How great a Shame is it then, to fear to be contemned? For no Man fears Contempt, but he that deſerves it. A wiſe Man reckons nothing diſgraceful but Sin; for he governs himſelf, not according to the Judgment of Men, but of God. If any Man deſpiſe me, if any Man hate me, let him look to it; it ſhall be my care not to deſerve either. Patience is invincible, and triumphs in the end over Nature it ſelf. It is a kind of Imitation of God himſelf, who forgives all, ſuffers all, and with his Mercies tranſcends our Iniquities. *It is more glorious to take no notice at all of an Injury, than to pardon it.*

CHAP. VIII.

Of Envy and Sloth, with their Deſcription and Cure.

I. THE envious Man is not only the firſt, but the greateſt Plague to himſelf, he preys upon his own Bowels, before he meddles with his Neighbours Goods; and it is not in this, as in other Vices, where the Puniſhment follows the Sin, for here it goes before it, and yet keeps it Company too, for they go Hand in Hand together. A Diabolical Affection! That another Man's Happineſs muſt be my Torment; and that which makes him fat, muſt make me lean. In other Sins, we find only an Oppoſition to this or that particular Virtue: But Envy perverts the very Nature of things, and profeſſes open Enmity to all Goodneſs. Firſt, to God himſelf, whoſe Nature it is (humanly ſpeaking) to communicate all his Mercies and Bleſſings. Next, to the Saints and Angels,

Angels, who rejoice in the Comforts of their Companions, as if they were their own. Thirdly, to Chriſtian Charity, which bids us do good even to our Enemies. And laſtly, to the Law of Nature, which commands us to wiſh other People as happy as our ſelves. *Envy is a kind of bleareyʼd Affection, it cannot endure to look againſt the Light.*

II. Satan indeed is envious, but it is againſt Men, not his Fellow Devils: Whereas in our Envy, (worſe than the Devils themſelves) we fall foul one upon another. A ſign of a mean and abject Mind; for we envy nothing but what we think above us. He that would deliver himſelf from this Diſtemper, muſt take his Heart off from this tranſitory World, and fix it upon a better. *The love of Eternity is the death of Envy.* He that has ſet his Heart upon Heaven, can never envy any Man's Enjoyments upon Earth. It were as if a Prince ſhould envy a Cobler. He reckons the World, and all the Glories of it, not worth a ſerious Thought. We have enough to do (a Man would think) to ſtruggle with our own Afflictions, without vexing our ſelves at the Proſperity of others. *No Man ſhall ever be Happy, ſo long as the ſight of a happier Man than himſelf can make him miſerable.* If by envying the Wealth, the Abilities, the Dignity of our Neighbours, we could transfer all to our ſelves, it were ſomething: But this is never to be done by Envy; by Love, in ſome meaſure, it may: for by loving what's good in another, we make it our own.

III. We may couple Envy and Sloth together; for they both agree in an abject heavineſs of Mind. The Envious Man's Trouble is to ſee any body elſe happy; and the Slothful Man's, to deſpair of being ſo himſelf.

himſelf: And none but pitiful Wretches are ſubject to either of theſe Paſſions. *Sloth is the Vice of a languiſhing Spirit*, that's weary of every thing that's good; and for fear of blocks and difficulties in the way, ſhrinks at the very thought of any generous Enterprize. *It will, and it will not.* The Sluggard is various and unconſtant, a burthen to himſelf, a trouble to others: He's perpetually wiſhing himſelf out of the World, weary of his Life, and the Contriver of his own Misfortunes. He's like a Top, in continual Agitation; the Whip drives him about, but 'tis only round, not forward. He ſtops ſtill at half-way, and goes through with nothing. All his Works are inſipid, and (like warm Water) a Vomit both to God and Man. This ſtupid Drowſineſs muſt be ſhak'd off, and a generous Reſolution taken up in the place of it, or we are undone for ever. *As the Bird is made to fly, ſo is Man born to labour:* And ſince Labour and Travel are our Portion, why ſhould we not rather take pains to be happy, than to be miſerable? Let us be never ſo lazy to Godward, the World will yet find us work enough to do. One Man labours for an Eſtate, another for a Title, or an Office; when half that trouble and diligence would ſecure us a bleſſed Eternity, and no body looks after it: But *Vices and Vanities come to a better Market*: The greater is our ſhame, to be ſo dull and careleſs in a matter of that Importance, as not to endure the Labour of one Moment, for an Eternal Reward. There is nothing ſo hard, but Courage, with God's Bleſſing, may overcome. We fancy Difficulties where there are none. Whatever the Mind impoſes upon it ſelf, it obtains. He that does what he can, does as much as he needs to do. *God helps the willing.*

CHAP

CHAP. IX.

Of Pride, Ambition, and Vain-glory. The Deſcription of a Proud Man. The Vanity of Dignities, and the Dangers. The Evils of High-Mindedneſs, and the Cure.

I. PRIDE, Ambition, and Vain-glory, are Vices that are very near a-kin: And they are to other ſins, as the Sea is to the Rivers, the Source and Fountain of them all. When a Man comes once to be blown up with this Tumour of adoring himſelf, farewel all Reverence and Reſpect, both to God and Man: And if there be no way to Glory, but by Villany and Fraud, by the Ruin or Death of his Brother; *That's the way he'll take without any difficulty or ſcruple.* The Proud Man is abominable to God, and intolerable to Mankind: All his faculties and ſtudies are bent upon popular Applauſe. He takes wonderful Delight in the Contemplation of his own Abilites, and to think what pity 'tis, ſuch Men as he are not employed at the Helm. He's *as bold as blind Bayard*; and *puts his Oar into every Man's Boat*, ever magnifying himſelf, and deſpiſing all others. And yet all this is done under a Mask of Humility, for fear he ſhould be ſuſpected of Ambition. If he miſs his end, or fall into diſgrace, the whole World is too little to hear his Story, and he makes it his buſineſs to ſtir up brawls and diſputes. No Man ſo inſolent and domineering to his Inferiors; nor ſo arrant a Slave to thoſe that are above him. He'll fawn upon ye like a Spaniel, and you ſhall find him as tame a Mutton. If there be any thing in him that's good, he has the Arrogance to challenge

challenge it to himſelf, as if God Almighty had no hand in't. He loves to be in at every thing, and to talk loud and magiſterially of matters that he underſtands no more than a Gooſe. He is a great meddler in other Peoples Affairs; raſh in his Judgment, and ſevere in his Cenſure. He's much better at ſpying out his Neighbour's Faults, than his Virtues. He has a kind of diſdainful Singularity in his Port, Words, Looks, Actions, and Ways. He is not to be wrought upon either by Correction, Caution, or good Advice. He wants abundance of good things, which he fancies he has; and thoſe which really he is poſſeſt of, are nothing ſo great as he imagines them. And this it is that makes them gall and fret himſelf; as who ſhould ſay, *Good Lord! What an Age are we fallen into, when Men of Parts are ready to beg their bread, and ſuch as I am come to be neglected!* He is afflicted with a perpetual Palpitation of the heart; and it can hardly be otherwiſe with one that is continually upon the Tiptoe, and ſtreining at (Honour) a thing which is out of his reach. *Pride is the Foundation of all Evil.*

II. If we will know the Difference between the ſmalleſt Particle of Eternal Bliſs, and the whole ſum of what appears to be deſirable in this World (Kingdoms, Empire, nay the intire Univerſe it ſelf) let us but lay them in the Scale, one againſt the other, and the Earth, with all the Pomps and Pleaſures of it, are not ſo much as a Leaf, or a Feather in the Ballance. Let us look upward then, and addreſs our ſelves to the end for which we were created, and laying aſide all vain Opinions of our own Excellencies, let us examine our ſelves, and take a true eſtimate of our Worth and Value. He that is proud in a mean

Condition

Condition, certainly if he had been born to a Crown, there would have been no enduring him. Now I would have every Chriſtian to prize himſelf, not as the Son of *Cæſar*, but (which is more) as the Son of God, redeemed by the precious blood of Chriſt. This is an extraction that is truly honourable! Why do we not glorifie our ſelves upon this account, but rather lye groveling upon the Earth, to the ſcandal of our Divine Original? God is our Father, who hath elected us to the Dominion of the Heavens, and the Stars, and given us an Aſſurance of an everlaſting Poſſeſſion. Here lyes our Glory, our Nobility, our Comfort: Here we may lawfully boaſt. Let us therefore raiſe our Eyes and our Hearts, and frame our Lives and Manners to the Likeneſs of our Father which is in Heaven. This is the way that leads to true, and to immortal Honour.

III. As for Crowns and Scepters, what are they but Golden Fetters, and glaring Miſeries? which, if Men did but truly underſtand, there would be more Kingdoms than Kings to govern them. *A great Fortune is a great Slavery*; *and Thrones are but uneaſie Seats*; and ſo they find them that poſſeſs them, let the Multitude conceive of them what they pleaſe. That Felicity cannot but be troubleſom to the Ruler, that makes him burthenſom to his People. And when it comes to that once, how ſick they grow of that Splendor, which charmed and dazled them before! What Contemplations and Philoſophiſing upon the Bleſſings of Privacy and Freedom, and the Vanity of Earthly things! They look then with Terror upon Death and the laſt Judgment; and all the Greatneſs that they have purchas'd with ſo much Sweat and Blood, ſhrinks to nothing at the very thought.

thought. Let us therefore ſo live, that we may appear with Comfort before the Great Tribunal, *He that humbles himſelf now, ſhall be exalted hereafter.*

IV. He that thinks he ſhall be ſafe and quiet, when he is great, is directly out of his wits. Many Liberties may be taken in a private Condition, that are dangerous in a Publick. The higher we are rais'd, the more eminent are our Infirmities; there's no concealing of any thing upon the top of the Houſe, we have loſt even the Tranquility that we had before. There's not a day, not an hour, that we can call our own. And then the Fall is in a manner from Heaven to Hell. How can we then expect Peace and Repoſe in a Station, where all that ever went before us, have encounter'd Hazards and Trouble, if not Death itſelf. How many Princes have been poyſoned at their very Tables, betray'd in the Arms of their Miſtreſſes? *Cæſar* was murther'd in the Senate-houſe. He that ſtands high upon a ſlippery place and the brink of a Precipice, *God have mercy upon him*: But the Man that ſtands below, upon the firm Ground, needs not fear falling. In our Greatneſſes we are to conſider, that every man that admires and flatters us, envies us too in his Heart. What with our open, and our ſecret Enemies, we are never ſecure. We are betray'd by our Servants, our Friends, our Relations. But theſe are the Sins and Miſeries of Courts, not of Cottages. *He that lyes cloſe, lives quiet. He fears no body, of whom no body is afraid.*

V. A Man could hardly forbear laughing, to ſee a Horſe or a Dog, take upon himſelf an Authority over the reſt of his kind: And is it not more ridiculous for a Man to do it, becauſe he has more

Mony perhaps, or more Power? Proud Duſt and Aſhes! to exalt himſelf upon his own bottom, when he has nothing good in him, but what he has receiv'd from above. We can call nothing our own, but our Sins. Let us render Glory then, for what we have received, unto him that gave it. Do we prefer one Horſe before another, becauſe he has more Meat, or gayer Trappings? No, by no means; but we reckon him to be the better, that's the fleeter. No more is a Man to be eſteemed for any thing apart from himſelf. But *I am a Perſon of Quality*, ſays one, *and the Beſt Man in the Company*. The very ſaying of ſuch a thing, is a Forfeiture of the Honour he pretends to; for no Man is truly Honourable, but a good Man, with whom this Titular Honour is of no Account. True Nobility does not advance it ſelf, and the Great Ornament of an Illuſtrious Life is Modeſty. *Humility goes a great way in the Character even of the moſt Glorious Prince.*

VI. If we would but take a meaſure of our little Bodies, and make a Search into our Infirmities, we ſhould find much to humble us, and very little or nothing to brag of. The Philoſophers tell us, that *the World is but a Point*: And yet we muſt be dividing even of this Point into Kingdoms and Dominions. The Earth we trample upon ſhall ere long be laid upon us; and of all our Poſſeſſions, we ſhall have only ſo much as will ſerve to cover a cold and rotten Carcaſe. And is not here a goodly Foundation, think ye, for all our great and mighty Projects? This Conſideration, methinks, ſhould put a Check to our furious and violent Paſſions: There's no deſigning of Conqueſts, and ranging of Armies, in the Grave. When the mad Humour is over, we ſhall come then (though

(though too late, I fear) to underſtand the Emptineſs of Names and Titles; and that they are like Glaſs, the Brighter, the Britler; and the more they ſhine, the ſooner they are broken. *The Oak that has been an Age a growing, is cut down in an hour.*

VII. He that withdraws himſelf from Company, has cut off one dangerous Temptation: For Pride ſhews it ſelf more or leſs, in proportion to the number of Spectators. People dreſs and trick up themſelves to be ſeen. Are not all the exceſſes of Luxury, and Magnificence, for Oſtentation? Did ever any Man expoſe the Pomp of his Vanity and Riot in a Deſart? Ambition loves to ſhew it ſelf in the Face of the World; and is never ſo well pleaſed as with a Popular Applauſe. When the Bee has made her Honey; the Horſe finiſh'd his Courſe; the Tree brought forth its Fruit, their Buſineſs is at an End: But the Man that is ſtruck with Vain-Glory, accounts all the reſt as nothing without making himſelf the Idol of the Multitude and to be adored, flattered, and pointed at by the Rabble. But certainly did we but daily conſider who they are that commend us, we ſhould hardly think them worth our Courtſhip. They are a Vain and Fickle ſort of Men, the dregs of Mankind, and made up of Phrenſie and Contradiction. They are ſhort-liv'd, both the Beſtowers and Receivers of theſe Applauſes. The Earth it ſelf is but a Point, and this is done but in a Corner even of that Point. There were divers Diſſenters too, and ſcarce a Man of all the reſt that knows his own Mind. *But 'tis a brave thing for a Man to make himſelf famous to Poſterity*; that is to ſay, to thoſe whom we never did ſee, nor ever ſhall. Why are we not as well troubled, that no body talk

alk'd of us before we came into the World, as elighted to think how we ſhall be ſpoken of fter we are gone out of it. Nay, let us give it or granted, that our Memories ſhall be perpetua- ed, and our Names live for ever. What then? what ſhall we be the better for this when we are ead? Or to come nearer, what are we the bet- er for this ſame thing call'd Fame, even while we are living? A man is many times commended, where he is not, and tormented where he is. The va- ue of every thing is in it ſelf, and it ſelf: And it is either the better for a good word, nor the worſe or wanting it. The Sun would be every jot as lorious without Spectators, as with them. The oſe is never the ſweeter, nor the pleaſanter; the iamond is never the brighter for an Encomium. t is a ſtrong proof of a Generous Mind, for a Man o be content with himſelf, and not to depend up- n the Breath of the common People, for his Sa- isfaction. He that covets Praiſe does not deſerve ; for what is there in us, that is Praiſe-worthy? rail and miſerable Wretches that we are! (and t the beſt, but Unprofitable Servants). If there e any Man that has the Confidence to juſtifie imſelf, and ſay he has done his duty; let him ave a care that he be really what he would be nought to be; and that he approve himſelf in at which the World eſteems him for. Our Be- g, Life and Reaſon we owe to Almighty God; nd the only thing we can claim to our ſelves, is ur Iniquity. *Nothing we are, and nothing we have o boaſt of; and 'till we acknowledge this, we ſhall ever be any thing.*

CHAP.

CHAP. X.

Of the Government of the Body, and the Senſes. How far the Body may be indulged. The Luſt of the Eye, and Exceſs in Apparel, are Condemned.

I. IN the Entertainment of our Bodies, we are to take care that they be kept in Obedience to the Mind, on the one hand; and want nothing that is neceſſary for Health, on the other. We are to provide for them, but not wholly to ſerve them. Give me Meat to lay my Hunger; Drink to quench my Thirſt; Cloaths to keep me Warm and Lodging to ſhelter me from the Weather I'll ask no more: Nay we are to ſuſpect all Superfluities; for, *whatſoever is beyond a Competency is a Snare.* He that is over-ſollicitous for his Body, is the contrary for his Soul; and certainly we are born to nobler Ends, than to be Slaves to our Carcaſes; which we are no otherwiſe to conſider, than as the Cages and Priſons of our Minds. A wiſe and a good Man does not ſo behave himſelf, as if his Body were the end of his Being; but he takes care of it, becauſe he cannot live without it. The Body is the Inſtrument of the Soul; and 'tis not for a Workman to neglect his Trade and ſpend his whole time in ordering his Tools. It is the Sign of a Sot, to be always tending of the Body.

II. Since it is by the Windows of the Senſes that Death enters into the Soul, we are to draw them, as much as may be, from the earthly Life to the Heavenly, and to keep them from being altogether taken up with Worldly Delights. (For

ye are to uſe them as Servants, not as Maſters.) In the firſt place, we are to ſet a guard upon our eyes. There is not any thing that more powerfully moves the Imagination, ſtirs the Appetite, or works upon the Mind, than a wandering Glance; and the Miſchief is done in a moment. Wherefore let the inward Eye accompany the exterior, that we may ſee God in every thing we look upon; and when we ſhall have once learn'd to adore Him in his Creatures, our next ſtep will be, the Contemplation of His Divine Majeſty, and to Worſhip Him in Himſelf. *A delicate well dreſt Woman, an elaborate Luxury.* There's Death in her very Looks, and if you ſtand to gaze upon her, you're undone. Comedies, Balls, and Publick Spectacles do but weaken the Mind, and fill it with Toys, that take us off from the Conſideration of better things. *One error in the Eye, begets another in the Affections.*

III. Hearing is the Senſe of Diſcipline; the Gate by which the Notions of Truth and Wiſdom are convey'd into the Mind. If the Paſſage of the Ear be not narrowly watch'd, we ſhall entertain Lies and Fables for Verities, and Folly for Wiſdom. We muſt keep out all Slanderers, Talebearers, Newſmongers, Babblers, Buſibodies, Idle Impertinents, and whatſoever elſe is beſide our main buſineſs. As in Muſick, a Man is not only affected upon the very inſtant of hearing it, but the Harmony leaves an Impreſſion behind it, that works upon him when it is over; ſo in Converſation, a lewd Diſcourſe, though it does us no hurt perchance at preſent, will be yet running in our heads afterward, and create in us evil Diſpoſitions. The leſs we hear Men about our Ears, the more we ſhall hear God in our Hearts. As

to

to Perfumes and precious Odours, they are an effeminate kind of Luxury. Let us ſweeten our Manners; for it is more noble and manly to indulge our Souls, than our Noſtrils. The Taſte is to be humbled by Abſtinence and Sobriety: The Touch, by Diſcipline, Mortifications, and Auſterities. Is it not better to puniſh the Body, and preſerve it, than ſo to flatter and indulge it, as to ruin both Body and Soul for ever?

IV. One may give a ſhrewd gueſs at the humour of a Man by his Cloaths: There is ſome regard therefore to be given to the decency of our Apparel and Dreſs. *A Fool is known by his Coat.* The ancient Sages among the Heathen would not ſuffer a Man ſo much as to hold up his finger without giving a Reaſon for it. Now tho' I would not be ſo ſtrict, I could wiſh yet, that Men would be a great deal more careful in many Caſes than they are. I do not like profuſe Laughter, Scurrility, looſe Behaviour, Antick Motions and Geſtures, a Huddling Gate, nor any thing whatſoever that may give Offence; as, foul Linnen, a greaſie Doublet, an unpleaſant Countenance, waggling the Head, or making Apes Faces, yawning and looking about, as if one were weary of the Company; nor (in Concluſion) any thing to make them weary of us. Many things may be well enough done, that are not fit to be ſeen.

V. Man was created naked, and he was not aſhamed; for he knew no ſhame in it. But after his Tranſgreſſion, came in his Shame; he loſt his Innocence, that kept him in Countenance before, and made himſelf Breeches to cover his Nakedneſs. But that which was Originally a Mark of Guilt and Shame, is now become a Badge of Dignity and Honour. Our Garments now a days

§

are not ſo much for Covering, as for Ornament, and to entertain the Eyes and Curioſities of others. The Trimming and Dreſs is the Index of the Mind. It is a ſcandalous Effeminacy for a Man to ſpend his Time betwixt the Comb and the Glaſs. If he that's proud, or enamour'd of an Out-ſide, did but well conſider what's under it, I am perſwaded, it would take down his Stomach. He that has Virtue in his Mind, never troubles himſelf about Lace for his Back. Virtue is beſt in her native Beauty, without Arts or Fuſſes; and ſo glorious in her ſelf, that if ſhe were over'd with Jewels, they would but ſerve her or a Foil. It is a miſerable miſtake in Men, to eſtow ſo much Coſt and Care upon the Body, nd leave the Soul in all manner of Pollution and Uncleanneſs. To ſee Men load themſelves with Chains, and becauſe they are of Gold, to glory in hem too, without any Senſe of Infamy or Contempt; as if the Metal made the difference. We re Princes in Golden Fetters, and Slaves in Iron. ome are only ſhackled with Gold, others are ri-ctted and faſtned to it. Their Ears are bor'd, here they carry a whole Patrimony in a Pen-ent; and that which was in old time a Puniſh-ent, is now become a piece of Vanity and Am-tion. There is more pains taken about the or-ring of a Peruke, than for the Security of the ry Head it ſelf. And ſo far has Folly prevail'd on the World, that we ſet the higheſt Value on thoſe things that ought to be our Scorn. I ould have my Cloaths plain and fit for my Con-tion; ſuch, as I would be neither proud nor a-am'd of; not for Oſtentation, but Neceſſity. It not Gold and Pearl that will keep any Man om being deformed, who is not cloathed with

Christ's Righteousness. This is the everlasti
Beauty that shines in the Soul, when the Flesh
Worms-meat. *Who but a Mad-man will be at*
Charge to Gild a Dunghill?

CHAP. XI.

Of the Guard of the Tongue: How much
concerns us to Govern it, and the Di
culty of so doing. Certain Directions wi
we are to observe in speaking; what to
void. How to behave our selves in case
Calumny or Slander.

I. THE Tongue has in a manner the Po
of Life and Death; and it is of so g
Moment, the Government of it, that we are
look very narrowly to it. A Tongue witho
Guard upon it, is like a City without a W
There is no taming of it without the spe
Grace of God. Lions, Bulls, Bears, are a th
sand times more easie to be reclaim'd. Men
naturally given to be talkative, and presently
communicate their Thoughts, as soon as they
conceived them: And then, being so near
Brain, the Fancy conveys it self down, and d
it self into Words immediately. It is not for
thing, that Nature her self thought fit to en
the Tongue with the double Fence, both o
Teeth and Lips. Open the Mouth of a Glass,
the Spirits evaporate: Open the Mouth of a M
and so does the Vigour of his Mind. He l
but ill to himself, that lets his Tongue run at
dom.

II.

II. We are to conſider before we ſpeak, and not be blurting out, *without fear or wit*, whatſoever comes at our Tongues end. Let a Man deliver himſelf candidly and clearly. without any Myſtery or Diſguiſe. God Almighty hath beſtow'd the Faculty of Speech upon us, for the Teſtimony and Propagation of the Truth. He that gives Licence to his Tongue, when he is in a Paſſion, will ſpeak that in a Moment, that he may repent all his Life after: Let him therefore examine himſelf, and forbear 'till the Storm is over. When a Man's Mind is at quiet, 'tis an eaſie Matter to keep his Tongue ſo too, for there is naturally a fair Correſpondence between them. A ſober and reaſonable Diſcourſe, is an Argument of a ſound, temperate, and well-compoſed frame of Mind. And on the other ſide, the one blaſts the other. *The Value of a Man is beſt known by his Diſcourſe.*

III. *Better not ſpeak at all, than to no Purpoſe.* We can make Choice of our Meats, why not of our Words too? We can examine what goes into our Mouths, and why not what comes out of them as well? For the latter is more dangerous in a Family, than the other in the Stomach. He that converſes much with himſelf, and little with other People, is the wiſeſt and the happieſt Man; for more have repented themſelves of their ſpeaking, than of their ſilence. Nay, even of Animals, the moſt apprehenſive among them are the leaſt clamorous. Women and Children are the moſt given to Babbling. Many vain and unprofitable Words are the certain Indication of a weak and worthleſs Man. If we love God, and ſtudy'd our own Salvation as we ought, our Diſcourſe will be altogether of Him, of Virtue and Perfection. Love can neither diſſemble nor conceal it ſelf,

and where we truly love, we can talk of nothing elſe. We are not willing to treat of heavenly things, becauſe our Affections are not yet taken off from the Corruptions of the Fleſh. And then for want of Reading and Meditation, we are at a loſs even for matter, if we had never ſo good a Will to the Diſcourſe. *Out of the abundance of the Heart, the Mouth ſpeaketh.*

IV. When Company meets, the better half of the Converſation is commonly ſpent in talking of other Peoples Affairs: Where every Man has almoſt as many Judges to ſit over him, as there be Heads in the Town: But not a Creature that looks homeward. We are all of us as blind on that ſide, as we are ſharp-ſighted on the other. In Caſes of Reproof and Scandal, our Ears are open to every idle Story; but let any thing be ſpoken to the Honour and Vindication of our Neighbour, we take no notice of it at all. Detraction is a common Fault, and the commoner, (like an infectious Diſeaſe) the more dangerous. But what have we to do with other Peoples Faults, when every Man has work enough at home, to mend one? Have a care of blabbing Secrets on any terms: Or of committing Secrets raſhly to any Body; for it has been many a Man's ruin. And whether a Man be betray'd by one, or by more it is the ſame thing. For a word paſſes from one to another, 'till it comes to all at laſt. This facility is commonly found among People that are full of Diſcourſe, and that love to hear themſelves talk: They are poſſeſt with a kind of Drunkenneſs, and when their Tongues are once going they can hold nothing, be it never ſo private and ſacred. They interchange their Secrets by turns; firſt the one, and then the other requites him as

Sca

Seal of the Confidence. If the one keeps Counſel, the other tells all perchance to the next Man he meets, 'till every Body comes to know that, *under the Roſe*, which no Body ſeems to know openly. But in the Concluſion, it goes ſo long in a Whiſper, 'till at length the Secret overflows, and becomes a publick Rumour. There is ſcarce any evil under the Sun which the Tongue has not had a ſhare in: We ſhould therefore weigh our Words, and bridle our Mouths, for fear of bolting ſomewhat that had been better let alone. It is much more commendable to be ſparing of our Words, than of our Mony. He that ſquanders away his Eſtate, tho' he does himſelf hurt, yet others are the better for him; but the Profuſion of the Tongue, every Body is the worſe for it. *To hear much and ſpeak little is a Divine Virtue.*

V. There is not any thing that ſcapes the Laſh of a licentious Tongue. No, not the Princes of the Earth with all their Power. Not the holy Saints and Martyrs, with all their Sanctity and Innocence. Nay, our Bleſſed Saviour himſelf, when he was upon Earth, ſuffer'd under contumely and reproach. So that we are not without great Examples, to encourage and excite our Patience. He that behaves himſelf as he ought to do, under the Perſecution of ill Tongues, may reap an advantage from them; for *Detraction is a kind of Provocation to Virtue*, and as good as a Bridle, to keep a Man in the right way; and tho' it be a great wickedneſs it ſelf, in him that uſes it, there is not yet (in Conſequence) a greater Enemy to Wickedneſs in another. When any Body ſpeaks ill of us, we are to make uſe of it as a Caution, without troubling our ſelves at the Calumny. He that would diſappoint the Malice of a venomous

Tongue, let him ſlight it; let him but hold his Peace, and it does him no hurt. If my Conſcience tells me that I am Innocent; what do I care who tells the World that I am guilty? He's in fine Caſe, that values himſelf upon other Peoples Opinions, and depends upon the Judgment of Fools, for the Peace of his Life. When any Man is ill ſpoken of, let him conſider; if I have not deſerved it, I am never the worſe; if I have, I'll mend. If a Jewel be right, no matter who ſays 'tis a Counterfeit. It is not the decrying and diſcrediting of a Cryſtal Brook, that will turn it into a Puddle: Nay, if you throw dirt into it, you ſhall ſee it clear again preſently. Let us learn Virtue then from the very Fountains and Rivers, and maintain Tranquility of Mind, in deſpight of Cenſure and Oppoſition. It is a womaniſh Weakneſs and Levity, to be ſtartled at every Report. To ſee a Child in the Mothers Arms tearing of her Hair, ſtriking her, pinching her Breaſts, clawing and ſlavering of her Face; there is not any Body that will take this for an Affront, becauſe the poor Creature cannot intend it ſo, and knows not what he does. No more ought we to be moved in the Caſe of a Calumny, than Parents are at the behaviour of an Infant. He that lets himſelf down to be wrought upon by an Injury, does too much honour to his Adverſary: For where it vexes me to be deſpiſed, it would wonderfully pleaſe me to be eſteem'd. This is the Humour of a narrow Mind; And *no Man ſhall ever be happy, whom Contempt can make miſerable.*

CHA

CHAP. XII.

Of the Internal Senſes. The uſe of Opinions. The Mind is to be tinctured with good Thoughts. Of Bridling the Senſitive Aptite, and depraved Affections: Divers Precepts to that end.

1. IT is a main point of Wiſdom, not to admit of any Opinion into the Mind, which is not conſonant to Nature or Reaſon: Wherefore we are to ſet our ſelves againſt all the inordinate Motions of Fancy, as the Logicians do againſt the Quirks and Fallacies of Sophiſtry. *My Son's dead*: I am not to blame for't; I could not help it. *My Father has diſinherited me*: And that's the ſame Caſe with the other. Well! *There's ſomething I take very ill*: Now this is not well done, for 'tis my own Act, and a thing in my own Power to prevent. *Such a Man bears his Misfortunes with great Honour*: He does well in't; for it was in his own Power, and the thing it ſelf is good. *My Friend is carried away to Priſon*: That's no great matter. *Oh but he has very hard Meaſure* (you'll ſay:) Correct Opinion, and there's no hurt in that neither. We ſhould deal with Imagination, as we do with a Mad-man; keep it in Chains for fear of Miſchief. For otherwiſe a wild Beaſt is not ſo ungovernable. It flies out, rambles, extravagates, hunts after Novelties, takes no reſt, and knows no ſuch thing as Moderation. We are to reſtrain, and fix it, if we can; for otherwiſe, inſtead of a clear and conſtant Reaſon, all our Thoughts and Reſolutions are to be ſteered only

by Uncertainty and Opinion. *Whatsoever falls not within the Compass of the Mind, is beside our business.*

II. Whensoever any thing presents it self to our Thoughts, we are thoroughly to examine the Matter within our selves. First, as to the Nature of the thing, simply and in it self, abstracted from all things else. And then, as to the Properties, the End, Circumstances, Benefits: How far it may concern us; whether it be in our power, or no: Without which we are to give it no admittance; but on the contrary, as much as possible to oppose it. Let every Man remember, that there is a Searcher of Hearts, and take heed of exposing to Almighty God those Corruptions in his Soul, which he would blush to own to a familiar Friend in an honest Conversation. Let our Thoughts be peaceful, sincere, pure, and void of Malice: Such (in fine) as if any Man should ask us (on the sudden) what they are, we need not scruple to own them. We are not so much as to think what we are ashamed to speak. *The best way to keep out wicked Thoughts, is to be always employ'd upon good ones.*

III. The greatest Opposite and Enemy to the Reasonable Soul, is the Brutal and Sensitive Appetite: The Fountain of all Sins and Imperfections, the Adversary that we are always to fear and struggle with, 'till we have brought him (as far as may be in this Life) under the Government of Reason. This is a Combat that admits neither Quiet nor Truce. We have a restless Enemy to deal withal, and it must be a restless Conflict. An Enemy that lurks in our Veins; nay, the one half of us is in a Conspiracy against the other. We are to rescue our Souls from our Bodies, and to assault our selves: He that subdues his Passions, does a greater

greater thing than he that conquers a City. I do not ask an Impoſſibility, and that we ſhould utterly extinguiſh our depraved Affections; let us only learn to govern them: I am not for a Stoical Apathy, but for a Reaſonable and a Chriſtian Moderation. Nature was never guilty of any thing that is vain and ſuperfluous. Take away all Affections, and you take away all Virtue. *Where there is no Combat, there can be no Victory.*

IV. This Diſpute, I muſt confeſs, is both difficult and doubtful: For our Paſſions are a great deal older than our Reaſon. They came into the World with us, but our Reaſon follows a long time after: And when our Affections have a good while domineer'd and carry'd our Wills (blindfold, as it were) into all ſorts of ſpecious Miſtakes, under the colour of Good; then up ſteps Reaſon (in proceſs of time, and fortified by Experience) to claim her Right of Authority and Juriſdiction, and to put a check to the Tyranny of our Brutal Appetites. As to the firſt Motions of Nature, there's no preventing, no avoiding of them; but then it concerns us to keep a ſtrict watch over them, that they do not grow upon us; and if we find them unruly or impetuous, to ſubject them to the Government of Reaſon. We may better ſtruggle with Beginnings than with Habits. If we be but circumſpect, we may eaſily keep our ſelves quiet: for he that forecaſts what may happen, ſhall never be ſurpriz'd. 'Tis too late to begin to Arm, when the Enemy is in our Quarters. In the multiplicity of our Words and Actions, how much is there that might be ſpar'd! Let us therefore contract our ſelves; the leſs we have to do with the World, the leſs will be our Trouble. And it is not for us to ſay, *This or that is a ſmall Buſi-*

neſs; for, I tell ye, let it ſeem never ſo ſmall, *It is a great Advance, the very firſt Step that leads to Virtue and Perfection.*

V. If we may compare to a Tree, the Old Man in us, that derives his Original from the infected Seed of *Adam*; we may reſemble Self-love to the Root, a Perverſe Inclination to the Trunk, Perturbations to the Branches, Vitious Habits to the Leaves, Evil Works, Words, and Thoughts, to the Fruit. Now the way to hinder all ſubſequent Corruptions and Wickedneſs, is to lay the Ax to the Root, and to begin with Self-love. Take away that, and the whole Off-ſpring of Carnal Appetite is deſtroyed at one blow. And this is done by Humility, and Contempt of our ſelves. We muſt be lowly in our own Eyes, and not fear either the Scorn or the Diſpleaſure of Men: We muſt chearfully ſubmit to what Condition ſoever God hath appointed for us: *He that hates himſelf as he ought, ſhall be ſav'd*; *He that loves himſelf as he ought not, is in danger to periſh.*

CHAP XIII.

Of Love, the Nature of it, Cauſes, and Effects. Its Remedies; and ſomewhat added of Hatred.

I. LOVE is a certain Delight or Satisfaction we take in that which is Good: The firſt Impreſſion that affects the Appetite; proceeding from the pleaſure we take in a known Good. It is the Cement of the World; the moſt powerful of all our Paſſions; ſubdue this once, and the reſt are eaſily overcome. The Love which is Divine aſpires

aſpires naturally towards its Original. All good comes from the Soveraign Good, and thither it tends. Let every Man call his own Soul to a Shrift, and ſee what it is that his heart is moſt ſet upon: For it is either the God which he ſhould worſhip, or the Idol which he ſhould not. It is the Command of God, *that we love him with the whole heart*, and without a Rival. *He that loves any thing elſe, with his whole heart, makes that his God.*

II. Beſide the ordinary Motives to Love, which are Virtue and Beauty, there is alſo a certain Agreement and Congruity of Minds and Manners; together with ſeveral Graces and Advantages both of Body and Mind: As, Modeſty of Behaviour, Induſtry, Nobility, Learning, Sharpneſs of Wit, *&c.* But *the great Attractive of Love, is Love it ſelf*; which if accompany'd with Benefits, is ſufficient to turn even the ſtrongeſt Averſion into a Kindneſs. Men of clear Spirits, warm and ſanguine Conſtitutions, mild and gentle Natures, are much given to Love.

III. So great is the Power of Love, that it does in a manner transform the Lover into the thing belov'd. It is a kind of a willing Death, a voluntary Separation of the Soul and Body. He that is in Love, is out of himſelf; he thinks not of himſelf, he provides nothing for himſelf, and effectually, he is as good as no where at all, if he be not with the thing he loves: His Mind is in one place, and his Body in another. How miſerable is that Man that loves, and loves not God! What Proportion is there betwixt a corruptible Object and the Immortal Soul! The end of ſuch Love is Vanity, and Vexation, and Diſappointment: Whereas he that loves God, lives always where

where he loves; in him, in whom all things live; and in a ſecure poſſeſſion of an unchangeable Good. In Carnal Love there is a mixture of Bitterneſs and Violence; but the Love of God is altogether humble and calm. The one is full of Jealouſies, the other has none. Here we are afraid of Rivals, and there we pray for them. We are to love God, if we love our ſelves; for we are only the better for it, not he. *Man is Changeable and Mortal, but there's no loſing of God, unleſs we forſake him.*

IV. If we would have the Love we bear to our Neighbour ſincere, it muſt be wholly founded upon Piety and Religion; abſtracted from all the common Conſiderations of Wit, Likeneſs, good Humour, *&c.* The Platonic Love, which pretends from the ſight of a Corporal Beauty, to raiſe the Soul to the Contemplation of the Divine, proves in the end to be the very Bane of Virtue. It is very rarely that a Man ſtops at the view of a lovely Woman, without a deſire to come nearer; and whether it be a Ray only, or ſome kind of Faſcination with it, that paſſes from the Eye to the Object; ſomewhat there is that diſſolves a Man, and ruins him. There's more danger in a ſlip of the Eyes, than of the Feet. The Cure of Love is the more difficult, becauſe the more we oppoſe it, the ſtronger Reſiſtance it makes: And if it be not checkt at the very beginning, it comes ſo inſenſibly upon us, that we are in before we are aware; but if we begin with it betimes, the Remedy is not difficult. One way of Cure may be by Diverſion, and plunging a Man's ſelf into buſineſs, to put the thought of it out of his head: But then we muſt avoid all Occaſions and Circumſtances, that may mind us of the Perſon we love.

love. For if we relapſe, there will be no remedy, but Time and Abſence; we muſt expect to be perpetually ſeized with it, 'till in the end it's weary'd out and falls aſleep. Many have been cured, out of meer Shame to ſee themſelves pointed at, and made a Town-talk; and then, perhaps, they may have been brought to a better underſtanding of the Diſhonour and Hazard of their Proceeding. Others have relieved themſelves by finding out of Faults and Inconveniencies, and by enquiring into the Errors and Imperfections of the thing they love. But the laſt and ſureſt Remedy, is to drive out a Carnal Love with a Spiritual; and to turn our Affections to God, to Virtue, to Heaven, and to Eternity, which are truly amiable. A generous mind cannot but be aſham'd to ſet his heart upon a Dunghil. *Evil Love corrupts good Manners.*

V. What is it but a kind of Natural Love-Chain, that ties the whole World together, and the ſeveral parts of it? The Stars of the Firmament in their Motions, the Birds of the Air, and the Beaſts of the Field. Now this ſacred Bond is only diſſolv'd by Hatred, which leads to Diviſion and Diſſention, as Love does to Union. The moſt ſubject to this Vice are the Slothful, the Fearful, and the Suſpicious; for they fancy themſelves to be threatned with Miſchief, which way ſoever they look. There are ſome People of ſo unſociable a Nature, that like Birds of ill Omen, they both hate and fear all things together. Theſe Men are a burthen to themſelves, and to be avoided by all means, but with Pity, not Hatred. And in truth, there will be no place for Hatred, if we turn every thing to the beſt; for there is no Man ſo ill, but he has ſome mixture of Good in him. There

is

is nothing truly deteſtable, but Sin and Damnation. If we turn our Hatred any other way, the harm is to our ſelves, and not to the thing we hate. For if we are commanded to love our Enemies, we are likewiſe implicitly commanded not to hate any Body. The wickedneſs, I confeſs (but not the Man) we may and ought to hate, and it is there only that we can juſtifie our hatred. But if a Man we muſt needs hate, let us begin at home, for there it is (even in himſelf) that every Man may find his greateſt Enemy.

CHAP. XIV.

Of Deſire and Averſion. What is to be deſired, and what to be declined.

I. HE that ſubmits himſelf to God, that deſires nothing but with Reſignation, accommodates himſelf to his Condition; that ſays, *Whether I be Sick or Well, Rich or Poor, Here or elſewhere; Be it, as it pleaſes God, his Will be done.* This is a happy Man. But when we come once to expoſtulate and ſay, *When ſhall I go thither? When ſhall I have this or that?* we are in the ready way to be miſerable. For he that covets what's out of his reach, is condemned to a Wheel, ever purſuing what he ſhall never catch. Opinions, Thoughts, Affections, and ſome Actions too, are in our own power; but our Bodies, Riches, Honour, Preferments are not ſo. No Man will pretend to forbid or hinder the former; but the latter are liable to impediments, and hinder the Juriſdiction of another: So that we are either not to deſire them at all, or otherwiſe, to take them only during Plea-

Pleaſure, and as Tranſitory Benefits which cannot long continue with us. There is nothing in this World deſirable, for *the Figure of it paſſes away.* Nay, if we had our very Wiſh, Death will come, and then we muſt leave all behind us. But within us is an inexhauſtible Fountain of Comfort, if we will but take the pains to dreſs it, and keep it open.

II. It was the great buſineſs and wiſdom of ſome of the Ancient Philoſophers, the Government of the Paſſions; and upon the Conſideration of the Powers granted by God unto Man, they came to this Concluſion, that there was *nothing properly to be accounted our own, but our Thoughts and Affections:* And by frequent Meditation upon this matter, they got ſo abſolute a Dominion over the motions of the Mind, that by vertue of that Command, they did not ſtick to pronounce themſelves (and with ſome Reaſon too) the only Rich, Powerful, and Happy Men alive: Inſomuch, that having exempted themſelves from the Empire of Fortune, while their Bodies were even agoniſing in the Extremity of Torment, their bleſſed Souls were yet calmly exerciſed upon the Contemplation of Beatitude. But it was by daily Labour and Practice, that they brought themſelves to this ſtate of Indifference for external things: And he that has gain'd this point, does no more trouble himſelf for the want of any thing which he has not, than becauſe he is not Emperor of *Tartary*, or has not Wings to fly. *Thoſe things that are without us, do not concern us.*

III. This may ſerve to put a check to our Appetites; which, if they be not kept within Bounds, will run out into endleſs Extravagancies; and the more we grant them, the more they will crave.

What

What does it ſignifie, to pour Water down the Throat of a Man in a Fever? when his Grief is not a Thirſt, but a Diſeaſe. He that ſquares his Deſires to his Reaſon, is upon ſome certainty, but when they laſh out into Vice and Luxury, there is no end of their Importunity. He that contents himſelf within the limits of Nature, ſhall not need to want any thing he would have; but he that exceeds thoſe limits, ſhall be a Beggar even in the greateſt abundance. *A very little ſuffices Nature, but Appetite is inſatiable.*

IV. We ſhould do in our Lives, as we do at a Banquet; when any thing is brought about and preſented us, we are modeſtly to take part: If it paſs by us, to let it go; if it be not yet come to us, to wait with Civility and Patience, 'till it does come. The like Affections ought we to have for Riches, Honours, and other external things; at leaſt, if we will pretend to the enjoyment of ſuch a Serenity of Mind, as no Accidents ſhall be able to diſcompoſe. We are arrived at a bleſſed ſtate of Tranquility, if we can but advance thus far: But if we bring our ſelves once to a Neglect and Refuſal of whatſoever the World can pretend to offer us, our work is done, and we are effectually (even upon Earth) in Heaven already. Every Man's happineſs is in his own Power, if he will but keep his Deſires within Compaſs. He is the happy Man that can have what he will, and that may every Man, by confining his Deſires to what he can have.

V. There are many things we dread and abominate, as the greateſt Miſeries and Misfortunes that can befall us, which in the end prove the very contrary. They are troubleſom, it may be, and go againſt the Hair, but they are inſtructive.

Death

Death, Baniſhment, Want, Diſgrace, Labour, Sickneſs, and the like; they are neither Evils in themſelves, nor in our Power, nor are they properly our Concern. They are terrible only in Opinion, and not worthy of our Averſion. *Socrates* (aptly enough) calls them Bug-bears; only Vizours to fright Children, and the whole buſineſs is but a Maſquerade. Death it ſelf, is it any more than a Bug-bear? How has it been courted (even in the moſt hideous forms) by Multitudes of the bleſſed Saints and Martyrs! Nay by Pagans as well as Chriſtians; by *Socrates*, and divers others of the Heathen Philoſophers! There is not any thing in ſo formidable, but only Conceit and Opinion. t is the fear of Death, and not the Death it ſelf, hat is ſo dreadful; and ſo it fares too in many oher Caſes. Let us turn all our Fear, and all our latred, to the Fear and Hatred of Sin.

CHAP. XV.

f Joy and Sadneſs. How a good Man ought to rejoice. He that looks before him is not caſt down. Several Antidotes againſt Sorrow.

JOY, when it paſſes the bounds of Modeſty, draws on a kind of Diſſolution of the Mind. e muſt have a care of that, and ſo to moderate r Chearfulneſs, that if need be, without any fficulty, we may diſpoſe our ſelves from Mirth Sadneſs. Our Saviour (who was the beſt Judge things) ſays not, *Bleſſed are they that laugh*, , *they that mourn.* It were a ſtrange indecen- for a Chriſtian, that profeſſes himſelf a Follower of

of Eternity, among ſo many Perils both of Soul and Body, ſo many juſt grounds of Sadneſs, to ſpend his Life in Gigling, and making Fools Faces, and tranſporting himſelf for Trifles. That fugitive earthly Pleaſure, and the Joys we talk of, are very many times the nearer Forerunners of Sadneſs. *There is no true Joy, but that of a good Conſcience.* He that cheriſhes, and takes care of the one, ſhall never want the other; for it grows in his own Breaſt. All other rejoicing is but Merriment and Frolick, without any Subſtance at all, and many a Man laughs with a heavy Heart. *True Joy is a ſerious matter*; and there muſt be a good Conſcience, honeſt Purpoſes and Actions; a Contempt of Pleaſure, and the peaceful Tenor of an unſpotted Life, to maintain it. There can be no perfect Joy without Juſtice, Courage and Temperance. This is the method of Virtue, firſt to mourn, and then to rejoice.

II. *Sadneſs is a Perturbation of the Mind, by reaſon of ſome preſent Evil, either real or apprehended.* But we do oftentimes find more trouble in the Opinion of things, than in the things themſelves. Wherefore be not too inquiſitive into the Qualities of things; as concerning Servants, (for the purpoſe) Lands, Monies, Buſineſs; but rather take into conſideration the Opinion and Eſtimate we have of them. It is not in a Man's Power to prevent Diſgrace, Robbery, Violence; but to make a right Judgment of theſe things, and to ſatisfie himſelf that they are not ſimply evil, but often profitable: this is in his Power. He that ſuffers under a preſent trouble, let him but turn his thought to a good Conſcience, which is a continual Comfort, and there's his Cure. Nothing can fall amiſs to a Good Man: Not that he does not feel it, but he maſte-

maſters it, and conſiders all Adverſity, only as mat-
r for his Patience to work upon, as the Inſtru-
ent of Divine Grace, and that which opens him
way to Eternal Glory. *A Good Man may be re-
uted unhappy, but he can never be ſo.*

III. It does very much abate the edge of a
iſfortune, to foreſee it; and to ſay to our ſelves,
*hatſoever may be, ſhall be; for he that is prepar'd,
n never be ſurpriz'd.* Diſappointments fall heavy
pon People that are agog upon Proſperity. What
a Man ſhould loſe half his Eſtate? What if all?
hat if his Houſe ſhould fall? His Corn be all
afted? His Friends forſake him? What if his
redit ſhould be endanger'd? His Office taken a-
ay? His Gown turn'd over his Ears? And to all
is, let us add Sickneſs, Bondage, Ruin, Fire;
comes to no more than what every wiſe Man
prepar'd for. There is no Calamity, which he has
t thought upon before-hand, and made as eaſie
him by long Meditation, as others make it by
ng Sufferance. That which happens to any
an, may be every Man's caſe. Where's the Rich
an that can ſecure himſelf from Hunger and
ggery? Where's the Great Man that may not
l into Diſgrace and Contempt? Where's the
ingdom or Nation that may not be overturned
d utterly unpeopled? *Have not we our ſelves liv'd
ſee the Head of a Great and Glorious Prince under
e Hand of the Common Hang-man, and ſtruck off
the command of his own Subjects?* A moſt exe-
able Villany, and beyond all Precedent? And
eſe prodigious Changes are not the work of
uch time neither; there's but a moment betwixt
nty and Beggery; the Court, and the Cottage;
Throne, and a Scaffold. This is the mutable
ondition of Human Affairs. What was another
Man's

Man's Lot to day, may be mine to morrow. *No Man bears ill Fortune, better than he that always expects it.*

IV. In Prosperity, Virtue has little or no occasion of shewing her self; but in the time of Adversity, her Power is manifested in our Patience. *We are become a Spectacle* (saith the Apostle) *to God, Angels, and Men.* And it is a Spectacle in which God takes delight, to see a brave Man grappling with ill Fortune, and leading all his Enemies, Foreign and Domestick (Passions and Casualties) in Triumph. 'Tis nothing to govern a Ship in a smooth Sea, and a gentle Gale. He that is not try'd, lives in Ignorance. *Most unfortunate Men,* (we cry) *that ever it should come to this!* (But on the other side,) *Most fortunate Men* (say I) *that have had the benefit of this Experiment!* that we have supported our selves with Honour and Constancy, where others perchance would have shrunk under the Burthen. We are not therefore to yield and render up our selves in Crosses and Disasters; but to make good our Ground, and stand firm upon any Accident that can befall us: For 'tis but breaking of the first Shock, and we shall find the rest to be only Fancy and Opinion. The Works of Nature are found in us alike; but for Poverty, Discredit, Contumely, and what else the common People call Evils; some there are that bear them with Patience, and others without so much as taking the least notice of them. So that it is not the force of any Natural Impression that we labour under, but the Influence of a perverse Opinion. Why should a Man belie himself then, and call any Calamity insupportable which he may make easie when he pleases, only by changing his Opinion of it? Every Man is just

as unhappy as he thinks himſelf, and let him complain of what he will, his *Impatience is the greater miſchief of the two.*

V. Is there any Sickneſs, or any Pain ſo obſtinate and ſtubborn, but Time will either abate it, or take it away? Now the Queſtion is, whether we ſhall put an end to it our ſelves, or ſtay 'till it comes to an end without us? For time will moſt certainly do that at laſt, which ordinary Prudence might better do at preſent. Nay, if we had never ſo great a mind to entertain and cheriſh Melancholy, it would leave us at length in ſpight of our Hearts. Grief, 'tis true, when 'tis freſh, may find Tenderneſs and Compaſſion; but as it grows old, it grows ridiculous, and nothing more odious. If a miſerable Wretch were ever the better for ſobbing and lamenting, he ſhould have my conſent to ſpend a day and night in Sighs and Groans, beating of his Breaſt, and in all the Outrages that were ever exercis'd by a diſconſolate Creature. But if Howling and Crying be to no purpoſe, let us betake our ſelves to an invincible Reſolution, and ſtruggle with our Calamities. The Pilot deſerves to be thrown over-board, that quits the Helm in a Storm, and ſets the Ship adrift, at the mercy of the Billows: But he that ſtands to his Tackle, and *bears up againſt foul Weather*, (though he ſinks with the Veſſel) periſhes yet with Honour, and the Comfort of having done his Duty.

CHAP.

CHAP. XVI.

Of Hope and Deſpair; and how we are to moderate both.

I. THAT Hope which is not plac'd upon Almighty God, is vain and deceitful, and in effect, but a waking Dream. Why ſhould any Man torment himſelf with the expectation of things to come? He that deſires nothing, hopes for nothing; and he that contemns all earthly things, deſires nothing; for *no Man can deſire what he deſpiſes.* Nor is it enough for any one to tell me, that the thing he hopes for is eaſily compaſs'd, or that his Hopes never deceiv'd him yet; for let them be what they will, they carry great Trouble, Uncertainty, and Anxiety along with them. A Man ſhould no more hanker after or graſp at things out of his reach, than leave the plain Way, to wander among Thorns and Precipices: No leſs uneaſie is the one to the Mind than the other is to the Body. He that lives in Hope, has not one Moment of quiet, ſo long as the Will wants the thing it hopes for.

II. We ſhould never caſt an Eye upon any thing either without us, or about us, but with this Conſideration: *It is all tranſitory and frail.* How ſtrangely do we forget our ſelves! Are we not but mortal? And this Day, nay this very Hour, what Aſſurance have we of it? Do we not live upon Truſt, and is not Death at the very heel of us? It is by God's Power and Mercy that we live and have a Being. From him we have receiv'd it, and when he calls, to him it is that we are to render all without repining. *He's an ungrateful D*

tor, that ſpeaks ill of his Creditor. There is not any thing under Heaven, that we ought to hope for: And Heaven it ſelf is the only warrantable Subject of our Hope.

III. Deſpair proceeds from a ſluggiſh Abjection of Mind, too great an Apprehenſion of Difficulties; a criminal Diſtruſt of our ſelves, and a defect both of Reſolution and Induſtry. This Weakneſs may be overcome, by ſuggeſting Encouragements drawn from the Examples of thoſe that have extricated themſelves out of greater Straits. Let us begin then, and preſs forward; for God will aſſiſt our Endeavours, and all Difficulties will be made eaſie to us, ſo ſoon as we ſhall have reinquiſh'd the falſe Opinions that have miſ-led us. There's not any thing befalls us, but what was allotted us from Eternity, and it is either tolerable or otherwiſe. If it may be born, we are not to deſpair, but to endure it: If not, it will make a quick end both of it ſelf, and of us too, and we are not to deſpair there neither. If we cannot endure it, 'tis ſhort; if we can, 'tis light. It is in our own Power, to make many things tolerable, by balancing them with the benefit and convenience that attends them. *Affliction is the occaſion of Virtue.*

CHAP.

CHAP. XVII.

Of Fear: The Vanity of it, and how to maſte it. Raſhneſs to be avoided; and ſomethin more of Anger.

I. I Have known many People, without any vi ble, or ſo much as probable Danger, run r ving up and down, as if they were ſtark mad, u on the bare apprehenſion of ſome imaginary Mi chief to befal them. The Torment they endur is unſpeakable; what betwixt the Impreſſion of preſent, and the Apprehenſion of a Miſchief come. There are many Misfortunes which create, and have a Being only in the Imaginatio There are others which threaten us indeed, but far off, and they'll come ſoon enough of them ſelves, without being drawn on before their tim There are ſome ſo weak, as to govern themſelv by Dreams and idle Fancies, without any reaſon ble ground of Conjecture at all; and to be ſtartl at every fooliſh Rumour. A word miſtaken is nough to break their ſleep; and the Apprehenſi of a Great Man's Diſpleaſure, puts them direct out of their wits; not ſo much for the Diſpleaſu it ſelf, as for the Conſequences of it. But th are vain Thoughts, and the vainer, the more tro bleſom. For Truth has its Meaſure and Limi but Imagination is boundleſs. And the main D ference I find betwixt the Sufferance of a Misfo tune, and the Expectation of it, is this: T Grief for what hath befaln us, will over; but t fear of what may befal us, hath no end.

II. He that would deliver himſelf from the T ranny of Fear, let him take for granted, that wh

e fears will come to paſs; and then enter into a Computation upon the whole matter. Upon this Deliberation, he will certainly find, that the things e fears are nothing ſo terrible in themſelves, as n the falſe Opinion of them. 'Tis a hard caſe for Man to be baniſhed, or laid in Irons. 'Tis a rrible pain to be burnt alive. And yet we have any Inſtances, not only of Chriſtians, but Infi-els alſo, that have Deſpiſed and Triumphed over l this; and more indeed, than this amounts to. *tephen* ſuffered death with a quiet Conſtancy of lind, and pray'd for his Perſecutors. *Laurence* joyces upon that Gridiron, and braves the Ty-nt. The Virgin *Appollonia* leaps into the Fire. *naxarchus* is chearful in the Mortar, under the ry ſtroak of the Hammer. *Socrates* takes off his up of Poyſon, as if it had been a Frolick, and inks the Health to *Critias*. What is there now terrible in the Faggot, or the Gibbet, or in the ain of Executioners, and Officers of Juſtice that tend it? under this Pomp and Formality, which rves only to fright Fools, there lyes Death; that, hich ſo many thouſands of Men, Women and hildren, have not only Welcom'd, but Courted. t aſide the noiſe, the hurry, and the diſguiſe in eſe Caſes, and let every thing appear in its own ape, we ſhall find there is nothing terrible in e matter, but the mere apprehenſion of it: And at it fares with us great Boys, as it does with tle ones; our very Nurſes, and our Playfellows, they be but dreſt up with a white Sheet, or a izard, are enough to put us out of our Senſes. ay, and we are the ſillier Children of the two, r we are ſtruck with a Panick Terror, not only the Counterfeit of a Reality, but the very Coun-feit of a Counterfeit torments us.

III. Bring it now from a particular to a common Cauſe; and let every Man ſay to himſelf, I have a frail and mortal Body, liable to diſtempers, ſickneſs, and, in the concluſion, to death it ſelf. All this I have known from a Child, and the many ill Accidents that threaten me. What have I now to fear? Bodily Sickneſs? My Soul will be the better for't. Poverty? My Life will be the ſafer, and the ſweeter for't. Loſs of Fortune? Why then farewell all the Cares and Dangers that accompany it. Loſs of Credit? If I ſuffer deſervedly, I ſhall deteſt the Cauſe, but approve the Juſtice: If wrongfully, my Conſcience will be my Comforter. Shall I fear a Repulſe? or a Diſappointment? There never was any Man, but wanted ſomething or other that he deſir'd. Baniſhment? I'll Travel, and Baniſh my ſelf. Loſs of my Eyes? It will deliver me from many Temptations. What if Men ſpeak Evil of me? It is but what they are us'd to do, and what I deſerve. Shall I fear Death? It is the very condition I came into the World upon. Well! But to die in a ſtrange Country! All Countries are alike, to him that hath no abiding-place here. But for a Man to die before his time! As if a Man ſhould complain of having his Shackles knock'd off, and being diſcharged of a Priſon before his time. We are not to look upon Death, or Baniſhment, or cauſes of Mourning, as Puniſhments, but only as Tributes of Mortality. *It is a ſenſeleſs thing to fear what we cannot ſhun.*

IV. Let us take heed of being over-confident and venturing at things beyond our ſtrength; for no Man is more liable to miſcarriages, than he that preſumes too much upon himſelf. All our ſufficiency and ſtrength comes from above, and we can do nothing of our ſelves, without God's aſſiſtance

ſiſtance: Our preſumption ariſes from too high a conceit of our ſelves, and too mean a one of our Adverſaries; together with a raſh headineſs of Nature, that underſtands neither Reaſon nor Buſineſs. The wiſe Man is cautious, and adventures upon nothing, without firſt taking the meaſure of his own Abilities: Whereas he that is over-haſty, and preſumptuous, falls on without any conſideration; and, after the firſt effort, when he finds the difficulty greater than he imagined it, his courage falls and faints; and he comes, at laſt, to an acknowledgement of the vanity and unadviſedneſs of his miſtake. *Security is the fore-runner of Calamity.*

V. He that would govern his Anger, muſt begin with a contempt of the pretended Cauſes of it: For it is not the ſuppoſed Injury, but the falſe Opinion of it, that does us the miſchief: We provoke, teize and enflame our ſelves, and then caſt the blame upon others. *No Man is injur'd, but by himſelf.* We ſhould do well to cokes and flatter our Minds, as Nurſes do their Children. *Be quiet, and thou ſhalt have it*; be not angry, do not ſtruggle and make a noiſe, and thou ſhalt ſee, things will be well enough yet. I would have a Man ſet apart ſome certain days, and ſay to himſelf, *I am reſolved, that nothing ſhall make me angry this day, whatever it be.* Let him but proceed then, from a day to a week; from a week to a month, and ſo on; he ſhall ſoon grow ſo much the Maſter of himſelf, as to make that his Diverſion, which formerly was his Torment. A gentle and peaceable Humour, is a very agreeable Comfort in Society; but to him that is endued with it, incomparably a greater Bleſſing: For in all Difficulties it is ſtill chearful, and in all Conflicts victorious.

CHAP. XVIII.

Of the Faculties of the reaſonable Soul. The Underſtanding is not to be employ'd upon Curioſities. What ſtudy is beſt. The evil of medling with other Peoples manners. Not to concern our ſelves for other Mens Opinions. Of Self-denial.

I. OUR Underſtanding was given us by Almighty God, to the end that we might know him: But Sin has given it two wounds, Ignorance and Blindneſs; for we are at a loſs, firſt, in the knowledge of Truth; and then, in the knowledge of Good and Evil. We are therefore (in this ſtate of danger) to take at leaſt as much care, what we admit into the Underſtanding, upon the Recommendation of the Senſes, as whom we receive into a Town, in time of a cloſe Siege, or a raging Peſtilence. The Senſes make the Tender, and the Underſtanding takes, and whatſoever the Judgment allows, is propounded to the Will. But the Senſe preſents both Good and Evil; and it belongs to the Mind, either to entertain, or refuſe.

II. We are, in the firſt place, to keep the Underſtanding from amuſing it ſelf upon vain Subtilties and Curioſities: It was given us for Divinity, and ſubſtantial Wiſdom; and it is our part to husband it, and not ſquander away ſo excellent a gift upon Trifles. He that ventures upon an unknown Herb, to learn the Temper and Qualities of it, if it prove a ſtrong Poyſon, his Life is hazarded in the very ſcrutiny, without attaining his end: Such is the caſe of thoſe that will be prying into

into impertinent and abſtruſe Curioſities; they are loſt beyond recovery, even before they ſo much as know what they would be at. *To know that which a Man is never the better for, is next door to downright Ignorance.* He that would be truly wiſe, does not ſtudy to get a Name, but to order his Life; and how to relieve his Mind, rather than how to delight it. What is any Man the better for knowing the Influences of the Stars, if he be ſtill a ſtranger to his own Infirmities? For all the Flowers and Excellencies of Elocution, if he has not yet learned to hold his Tongue? Let him that delights in Novelty, renew himſelf: That takes upon him to refute other Mens Errors begin with his own. Let him that delights in Hiſtory, to ſee what other People have done, conſider in the firſt place, what he is to do himſelf. Let him that makes it his buſineſs to compound differences among his Neighbours, not forget to pacifie his own tumultuary Paſſions. We ſpend ſo much time upon Superfluities, that we have none left for things neceſſary. *That's the neceſſary knowledge, that makes us rather Good, than Learned.*

III. To what end is it, that we puzzle and perplex our ſelves about Controverſies, which, for the moſt part, would be more for our Credit to contemn, than to reſolve. It is the better half of our ſtudy, to learn thoſe things, which we are, in honour, to forget, as ſoon as we have them. But there is an Intemperance of Knowledge, as well as of other things. There is no end of Books: Our Libraries are furniſh'd for Sight and Oſtentation, rather than for Uſe. The very Indexes are not to be read over in an Age. And in this multitude, how great a part of them are either dangerous, or not worth the reading? It may be

well enough to take a taſte of many; but when that's done, we are to ſet up our reſt upon a few. It is not ſo much from Books, as from Practice and Examples that we are to expect the Improvement of the Mind.

IV. *Oh the Vanity of Mortals!* to ſpend our Lives and our Spirits upon Human Arts and Sciences, (as if we were never to die) without any regard at all to the thought of a Life everlaſting, which is not to be acquired by profound Learning, but by Probity of Manners, and Simplicity of Virtue. What are we the better for the Voluminous Hiſtory of the World, even if we had it all without Book? for the Records of all the Tyrannies and Rebellions that ever paſt from the Creation of the Univerſe, to this Inſtant? How much better were it to check the growth of our own Iniquities, than to tranſmit the ſtory of other Peoples. Geometry teaches us to meaſure our Lands; but why do we not firſt learn to meaſure our Neceſſities? Arithmetick teaches us to count what we have got, but why do we not rather learn to contemn it, and chearfully to part with that, which with ſo much carking and caring we have ſcrap'd together? Muſick ſhews us how to make up a Harmony of ſeveral Voices; but it were much more for our benefit, to learn the Art of Reconciling our Senſe and Reaſon: Nor is the skill of Flats and Sharps near ſo much to our purpoſe, as the Science of moderating the Affections; ſo as neither to be puft up with Proſperity, nor dejected in Adverſity. Not that I diſlike the knowledge of theſe things; for I eſteem them to be very Laudable Accompliſhments: But in the ſecond place, and after we have ſtudied our ſelves, and what more concerns us. *He that knows every thing*

but

but himself, knows in effect as much as comes to nothing.

V. It is a sordid and infamous humour, to be prying into, and medling with other Peoples matters; to be observing and descanting upon Lives and Manners; and to make the worst of every thing. What have I to do with the Servant of another, who is to stand and fall to his own Master? *The great Judge of the World has reserv'd Judgment to himself; and he that presumes to judge his Neighbour, invades the Throne of the Almighty*: Let every Man enter into the Privacies of his own Conscience, and see what Good is wanting in him, what Ill abounds; and he'll find work enough at home to imploy his Pragmatical Spleen upon, without hunting after the faults of others. And there's no Protection neither, against the Sting of a malevolent Wit, and a licentious Tongue. Was not our Saviour himself taunted, and traduced by the *Jews*? And is not the Holy Gospel daily perverted by Hereticks? It is with distemper'd Minds, as with melancholic Bodies; whatsoever they take, turns to Corruption. The Action is most commonly qualified by the Intention; and is Good or Bad accordingly: But *this is only known to him that searcheth the Heart and the Reins.* But let the Action we Censure be never so Foul, and the Person never so Guilty; what is it yet to us? How unchristian an Indecency is it, to expose the Nakedness of our Brother for a Publick Spectacle? Why do we not rather observe our selves? Judge and Condemn our selves? and turn the Point of our Malice upon our own Hearts? *He that's a severe Judge to himself, shall escape the Judgment of the most High God.*

VI. They that are so quick-sighted, to discover other Peoples failings (out of a desire to be

thought ſhrewd Men) are commonly as jealous of being *paid in their own Coyn*; and of being hated, contemned, ill thought of, and ill ſpoken of by others. Toward the ſubduing of this Vice, we are firſt to moderate the Pleaſure we take in the Acclamations and Applauſes of the Multitude, and then utterly to caſt away all curioſity of knowing what the World thinks or ſays of us; for we are many times poſſeſt with a Suſpicion, that ſuch or ſuch a Man talks ſlightly, and has a mean Opinion of us, who is ſo far from ſpeaking amiſs, that he ſays nothing at all of us, nor has us ſo much as in his Thought. Let a Man ſay with the Apoſtle, *If I pleaſed Men, I were not the Servant of Chriſt*, *'Tis little to me that I am judged by you*, &c. Such as we are with God, ſuch we truly are, and neither the better nor the worſe for the Opinion or Diſcourſe of Men. *'Tis much better to be good, than to be ſo eſteem'd.*

VII. If we would have nothing fall out contrary to our Will, we muſt abſolutely lay it down, and Will nothing at all, but in ſubmiſſion to the Will of God. This is the way that leads to a true Tranquility of Mind, and to a laſting Peace. He that wiſhes for nothing but what he ſhould, may live as he would. It is the only Felicity of this Life, to ſquare our Wills to the Will of God. He who from all Eternity has appointed the End, has likewiſe appointed the Means; and whether the way be ſmooth or craggy, thro' Proſperity or Adverſity, it is ſtill what God has allotted us, in order to our eternal Bliſs. He that obeys Divine Providence, and follows it chearfully, does well and wiſely: For let him lag and hang off never ſo much, he'll be forced to follow in ſpight of his Teeth. (Beſide the Impiety of his Diſobedience.) *God Almighty leads the willing, and draws the unwilling.*

CHAP.

CHAP. XIX.

Of the State of Proficients. Divers Helps to Improvement. The value and the uſe of Time. God is always preſent.

I. IT is a good ſtep toward Virtue, for a Man to be conſcious of his own Iniquities, and to deſire to mend; without which, we go backward every Day, from bad to worſe. When we are once in the way, we muſt go on as we began; and the more haſte we make, the ſooner ſhall we enjoy the ſerenity of Mind which we aim at. *It is a good ſign, when a Man comes to ſee his Failings better than he did:* As it is in a Patient, when he comes to be ſenſible that he is ſick. Every Man is apt to flatter himſelf, and therefore let us have a care of being over-credulous. If, upon the ſifting and examining of our Hearts and Thoughts, we find an abatement of our Luſts, a greater firmneſs of Mind than ordinary, and a more abſolute Command of our ſelves, we are in a fair way of Proficiency and Improvement. It is an Ineſtimable Bleſſing, for a Man to be Maſter of himſelf, and to be at Unity with himſelf. *A good Man is unchangeably the ſame. A wicked Man is perpetually at variance with himſelf.*

II. It is but one Day's Work to arrive at the higheſt pitch of Holineſs, if we would but turn with our whole Hearts, from the Creature to the Creator. Now whether our Converſation be ſincere or no, we ſhall know by theſe Marks: If we be out of love with Vanities and tranſitory things: If we delight in Solitude and Contemplation: If that pleaſe us beſt that is perfecteſt: If

we prefer a good Conſcience to God-ward, before an empty Reputation among Men. If we do all this, it goes well with us: But *the moſt powerful Inducement to Virtue of all the reſt, is the daily Meditation of the Life and Paſſion of Chriſt.* That Story is the Book of Life, and ſufficient to bring us to Heaven, if all the Libraries in the World, Authors and all, were utterly deſtroy'd. But it is not yet enough, barely to know Chriſt, and meditate of him, unleſs we likewiſe imitate him, and lead our Lives in conformity to his Word and Example. The way to rectifie that which is crooked, is to bring it to the Rule.

III. It was well ſaid of ſome-body, that good order is as neceſſary to the Mind, for the gaining of Virtue, as it is to the Body for the recovery of Health; for there are a thouſand things in the way elſe, to divert and retard us. As, the inordinate love, either of our ſelves or of any thing elſe: Impatience in Loſſes; the over-much indulging of our ſelves, in our Appetites and Pleaſures, whether in Meat or Drink, Converſation, or the like; the plunging of our ſelves over Head and Ears in the Affairs of this World, and being too much wedded to our own Opinions; rejecting the Motions and Inſpirations of the good Spirit within us. Theſe Obſtacles muſt be removed, and we are to encounter them with Reſolution and Vigour; we are to proceed with Readineſs, Alacrity and a good Intention, and with an Induſtry anſwerable to the Excellency of the Work in hand. It is not the number of our Exerciſes, but the thorough doing of them; not ſo much the thing it ſelf, as the manner of doing it, that avails us.

IV. Ou

IV. Our Days are upon the Wing: Time flies away, and there is no recalling of what's paſt: Our Life depends upon the Future, and is ſtill looking forward: And we conſume it in mere Preparation, 'till Old Age and Death it ſelf overtake us, unprovided for it. It is in our Lives as upon the way, in good Company. The time paſſes away in Chat and Diſcourſe, and we are at the end of our journey before we are aware. For, ſleeping or waking, we ſtill keep on our pace, and paſs inſenſibly to our laſt end, even before we think on't: What is it then that we trifle for? Why do we linger and delay? Time muſt be laid hold on immediately, or it is gone for ever. The value of a day, nay, of an hour, is ineſtimable, and the loſs of it irreparable. If a Man comes to enter upon our Eſtates, or there falls out any diſpute about a Land-mark, we muſt preſently to Law and Arms. But our Time and our Life is open for any Man to take that pleaſes; ſo Prodigal are we in the only caſe where we may be honeſtly covetous. We are not to compute Life by the number of years, but by the well imploying of them; and let the Oldeſt Man alive diſcount for the time he has ſpent in Sleep, Luxury, Quarrels, Viſits, lazy Saunterings up and down; in doing juſt nothing at all, or at beſt, nothing to the Purpoſe, without ſo much as minding what he did, and he ſhall find, that at the end of a Hundred Years he dies a Child. We are apt enough to lament the loſs of our Time paſt, and yet we loſe more ſtill in the Lamentation: Why do we not rather improve the preſent, while we have it, to prevent a late Repentance? why do we loſe this inſtant, which is our own, and pretend to diſpoſe of the Future which is out of our Power? In effect,

fect, Life is but a moment, and delay is abſolute loſs. *He that puts off to day, comes too late to morrow.*

V. It is to Almighty God, that we are to direct all our Thoughts, Words and Deeds; to the excluſion of any other Object, applying our ſelves wholly to his Bleſſed Will. *He that takes God for his Guide, ſhall be ſure never to miſs his way:* Nor ſhall he miſcarry in any of his affairs, who directs all to God's Glory; and lives, as in his holy Preſence: Neither is it poſſible for any Man to avoid his All-ſeeing Eye, which reaches not only to our Words and Actions, but pries into the Thoughts of our Hearts. And he's in a great miſtake, that when the Door is bolted, and the Curtains drawn, reckons himſelf to be alone; for there is no place ſo dark, or ſo retired, as to exclude the Omnipreſence of God, *in whom we live, move, and have our Being:* Whether we Eat or Drink, Walk or Diſcourſe, our Thoughts are to be always upon him; we are to do our utmoſt, to render our ſelves worthy of the favour of his Countenance, and not to do thoſe things in the ſight of an All-ſeeing God, which even before a Temporal Judge we would be aſhamed of. Every Man ſhould live, as if there were only God and himſelf in the World; and chearfully imbrace the Lot which Providence has ſet out for him, whether Proſperity or Adverſity. We are to ſeek God, and whether we find him by this way or that way, it matters not, provided that we find him at laſt.

CHAP.

CHAP. XX.

Of the good of Solitude. Ill Company to be avoided. The Vices of the World, and what they are. Virtue the ſtudy of a Proficient. How to know when we have attained it.

1. IT is a great Argument of a clear and well compoſed Mind, when a Man is at Unity with himſelf; for he approaches, in ſome degree, to the Felicity of God himſelf, who, in himſelf, is bleſſed for evermore. Neither can he be ſaid properly ever to be alone, that is never ſeparated from Chriſt. If ſo it be, that we cannot hold our Tongues, we may talk to our ſelves, but let us be ſure then that we talk to honeſt Men. If you would know now, what a Man ſhould ſay to himſelf; why truly the ſame things that he is uſed to ſay to others of his Neighbours. Let him ſpeak ill of himſelf, to himſelf; let him call himſelf to an Account for all his Sins, and puniſh himſelf for whatſoever he finds amiſs, and he'll never want matter to work upon. Let him retire and give himſelf Leiſure for Contemplation; but let him then conceal his very Retirement. He that makes Proclamation of his Solitude, retires only to be more publick, which is a kind of clothful Ambition. Now there muſt be a Retirement of the Mind too, as well as of the Body, to make it beneficial and comfortable. We muſt withdraw our ſelves from all vain Employments, and not only from Company, but from all things alſo which do not concern us; we muſt not admit ſo much as any Creature, no nor the very Image

Image or Idea of any Creature, into our Thoughts; we muſt blot out of our Minds, all the Toys and Fooleries of this World, and in the moſt ſecret receſs of our Souls, addreſs our ſelves to God alone. In this Privacy of Mind, in this Oblivion of all idle and impertinent things, we ſhall gain peace of Heart, true Tranquility and Repoſe. Let this be our Retreat then, and this our Buſineſs: For we ſhall certainly find God there, where the Creature is abandon'd.

II. It is rarely ſeen, that any Man is good himſelf, who keeps ill Company; For there is nothing ſo deſtructive of good Manners, as to Herd with the multitude, who do commonly leave a Man worſe than they found him. It is not for a tender and unſettled Mind, to reſiſt the force of *ill Examples*, that break in upon a Man, with a kind of Authority and Credit; for Men are apt to run over to the ſtronger ſide. The Man of the *Guſto*, gains upon us by degrees, and takes us by the Palate. A rich Neighbour ſtrikes us with Envy, or Avarice, and many a Man has been undone by an ill example. Our very Parents, our Companions, our Servants, draw us ſome way or other into Miſchiefs. The whole World is full of ſnares and hazards, and we are no ſooner out of our Mother's Belly, but we are encompaſt with dangers, as if we were dropt into the quarters of an Enemy. There is not any Man living hardly, that does not either recommend ſome Wickedneſs to us, or imprint it upon us, or at leaſt infect us with ſome evil diſpoſition, before we are aware. Oh the delicious ſweetneſs of thoſe bleſſed hours that a Man ſpends in his private Family or Study, apart from the noiſe and buſineſs of the People! How calm! How gentle! not ſo much as a Cloud

or a breath of Wind, to disturb the Serenity of his Mind. But, by and by, somebody calls him out; away he goes, gets more Company, makes up a Club, and never fails of falling into some excess or other, and returning worse than he went out. This is the Fruit of Publick Conversation; but we are not sensible of the damage we receive in Company, 'till we come afterward to reflect upon it in Solitude. Let us make what haste we can then into our selves, before we are overcome with the Contagion of the Vicious Multitude. *The Mind that is most contracted, is most chearful.*

III. Let a Man but imagine himself upon the top of an high Mountain, and there taking a Prospect of the miserable World, he shall quickly see enough to put him out of love with it, and all that's in it. Nothing but Robberies at Land, Pyracies at Sea, the Tumults and Horrors of War, Human Blood spilt like Water; Sin and Iniquity broken loose, and beating down all before it: Look into the Cabinets of great Men, and you shall there see such spectacles of Brutal Lust, as cannot but disgust and nauseate the very Actors themselves; and every where else, so boundless a Licence and Disorder, that we would almost swear the whole World were a *Bedlam* (but the Mad-men are too many for the Sober) and their number is their Justification. The Laws themselves are turn'd into Snares, and Innocency is there Invaded, where it ought to be Protected. The not guilty is in more danger than the guilty; and the Judge more criminal than the Prisoner: *For where there is Mony, there can be no Transgression.* A pack of calumniating Knaves in one Place; a Troop of fawning Parasites in another; here Feuds, there Flatteries; one Man wallowing in his

his Wine, another ſtretching himſelf upon his Bed. Inſatiable Avarice on the one ſide; Slaviſh Ambition on the other. In all Publick Aſſemblies more Vices than Men: Sins of irreverence toward God, injuſtice toward our Neighbour, and Abuſe of the Creature: So that being guilty of all Sins, they are to expect that all Sins will riſe in Judgment againſt them. One would think that this view of the World might be ſufficient of it ſelf to take off any Man's Heart from the love of it: But when a Man conſiders the difficulty of maſtering ſo many Temptations, and bearing up againſt ſo many ill and powerful Examples, certainly he cannot chuſe but bethink himſelf of a Retreat. It is a hard matter for a Man to love Innocence, where Wickedneſs is in Authority and Credit: If it does not abſolutely corrupt us, it will yet puzzle and hinder us. The only way to be ſafe and quiet, is to retire into our ſelves, where we may look upon the World, without being endanger'd by it. He that has renounced external things, and withdrawn into himſelf, is invincible; the World is to him as a Priſon; and Solitude, a Paradiſe.

IV. But we are never the better for quitting the World, if we do not vigorouſly apply our ſelves to the Study and Practice of Virtue; without which we can have no Comfort, no Repoſe; and having that, we can want nothing. There are three things that ſeem to have a fair Analogy one with the other. In all things, and above all things, is God himſelf; among Senſibles, is Light; and among the Perfections of the Mind, is Virtue. God is the Light and Virtue of all things. Light is the Virtue of the World, and the Image of God: Virtue is the Light of the Mind, by which

which we are called, and become the Children of God. Without a pure Mind, there is no attaining of this Perfection; for Virtue is the Perfection of a Man, that repairs all our Failings, and fills us with Delight; ſhe raiſes up our fleſhly Nature, in things Spiritual. She is the Rule of Life, a Light to the Blind: She beats down Sin, and brings us to Eternal Life. In the ſtudy of Virtue, we are to learn what it is (in the firſt Place) both in general and in particular: *For no Man ſeeks he knows not what.* We are then to keep our ſelves in the continual practice of it: Like Soldiers that will be ſtill exerciſing and skirmiſhing, even in time of Peace, and without an Enemy; very well underſtanding, that theſe Encounters, though but repreſented, and in jeſt, keep them in Breath, and readineſs for Aſſaults in earneſt. Let a Man ſuppoſe himſelf under all the Oppreſſion and Indignity imaginable; *ſtript to his Shirt, and thrown upon a Dunghil*; and let him then make trial of his Patience, as if this were his very caſe indeed. He that exerciſes himſelf before the Battel, will be more reſolute in it: *He that has often loſt Blood, goes chearfully to the Combat.*

V. The Habits of Virtues, are the Work of Time: And we ſhall know when we are poſſeſt of any of them, by theſe Tokens. We have made good Progreſs toward any Virtue, when we have extinguiſh'd, or at leaſt in a large meaſure oppreſt the contrary Vice; when we have brought our Paſſions to a Submiſſion and Obedience to Reaſon; when the Practice of Virtue is become not only eaſie, but delightful to us; when Contempt of Temporizers, we ſtand up with generous Freedom, in the Vindication of Virtue, againſt all Oppoſers; when we come once natural-

naturally to abominate those things, which formerly we doated upon with a depraved Inclination; when the Love of Virtue is grown so habitual to us, that we allow our selves in nothing that is ill, no, not so much as in a Dream; when we come to imitate what we approve in others, and to abstain from what we reprehend; when nothing that is amiss seems little to us, but worthy of our greatest Care and Diligence to avoid; when we can see our Equals preferred, without Envy; when we have the Honesty to confess our Faults, and submit them to Correction and Reproof; when we can content our selves in the Testimony of a good Conscience, without making Publication of our good Works, (which in the very doing are their own Reward;) when the whole Business of our Life is Virtue, which is always in Act, and never tir'd.

CHAP. XXI.

Of Theological Virtues. Faith is to be manifested in our Works. In God alone we are to put our Trust. Motives to the Love of God. The Love of our Neighbour shews it self in good Offices. An Exhortation to Charity.

I. *FAITH is the Basis of all other Virtues, and the Foundation of Christian Life; without which, no Man can please God.* This is the Wisdom that has subdued the World, to which we are firmly to adhere, without any unnecessary Curiosity or Disquisition. But we are to do, as we

to believe; for *Faith without Works is dead.* Now hile we are Chriſtians in Profeſſion and Diſ- ourſe, let us have a care, not to be Infidels in ur Lives and Manners. If we believe the Goſ- l, why do we not obey it? If we do believe Eternity, why do we prefer a momentary Life d Pleaſure before it? What are we the better r believing that which is true and good, if in r Actions we be falſe and wicked? A good Faith d an ill Life will hardly ſtand together: *For he t believes aright, will practiſe what he believes.*

II. Since moſt certain it is, that all things are dered and governed by an Over-ruling Provi- nce, inſomuch that not a Bird of the Air, nor Leaf of a Tree, falls to the Ground without This methinks ſhould give us Courage and nfidence in all Extremities; and a full Aſſurance t our Heavenly Father will never fail us at a e of need. Let us therefore caſt our ſelves olly upon the Mercy and good Pleaſure of Al- ghty God; and not depend upon the Help and unſels of Man, which are deceitful and uncer- n. What if matters go croſs, and beſide our pectation, ſo as to unſettle the whole Courſe our Thoughts and Affairs? What if we ſhould viſited with Sickneſs, threatned with falſe Ac- tion; perhaps worſe Accidents? Our Truſt is God, our Dependance upon him: And who ows but the Divine Wiſdom has made choice theſe Afflictions, as the Means to bring us to rnal Glory? The Afflictions of this Life are as hing to him, that has his Heart fixed upon the ings of a better: Whatſoever a Man hopes he may compaſs, and reckon himſelf as poſ- of what he believes.

III. Charity

III. Charity is the Miſtreſs of all Virtues, and directed either to God, or to our Neighbour. God, in the firſt Place; whom we are to lo with all our Heart, with all our Soul, and with our Strength; (meerly for himſelf, and for his finite Goodneſs) above all things that are amiabl For, it is to his Grace and Mercy, that we are debted for our Being, Life, Motion, Senſe and U derſtanding. He it is that hath delivered us fro the Bondage of Satan, dignified our Souls with finite Privileges, and prepared Eternal Life for of his own free Goodneſs, without any ante dent Merit. The Heaven, the Earth, the Air, Water, and the whole Univerſe, call to us alo to love and ſerve that God, who has made theſe things for our ſervice. If the good of Soul be the thing we look for, what need we further than to God himſelf? who is the on and the Soveraign good, great and deſirable yond imagination. It is only by Love (though a vaſt diſproportion) that we can acquit our ſel to the Almighty, in kind. Love is Active, Idle: It does not ſeek its own: It ſurmounts difficulties; and, *He that loves truly, may die, cannot be overcome.*

IV. *Nature has implanted in all reaſonable C tures, a love of Society*, which ought to work really in Chriſtians, who are called to the ſa Faith and Glory, and are Members of the ſa Body. No Man can love God, that does not his Neighbour. Now this Love to our Neighb is exerciſed in conferring of Benefits, doing ſorts of good Offices, and going before other Humility and Kindneſs. The grace and valu a Bounty lyes much in the chearful and ſpeedy applying of it: For there muſt be no

ut in the modeſty of the Receiver; there needs o more to the relief of a neceſſitous perſon, than hat we know his wants: For, it breaks the eart of a Generous Man, to be put to beg it; nd the Favour is ten times as great, when it revents the asking of it. It is rather a purchaſe an a gift, when a Man receives a Benefit upon a equeſt. He that gives a Prayer, or a Bluſh, for a ood turn; pays dear for't. In caſes where we uld not fore-ſee, or prevent a ſuit, we are how-er to ſhew, that we would have done it, if we uld, by our manner of granting it; which ought be ſpeedy and chearful. There muſt be good ords, as well as good deeds: It muſt be done ankly, and without either Vanity or Reproach. is a great kindneſs to put a Petitioner quickly t of his pain, by ſtopping his mouth, and do-g his buſineſs, ſo ſoon as ever we know it. And en, *we are not to blow a Trumpet, when we give Alms.* The thing will ſpeak it ſelf; and, *he t ſees in ſecret, will reward us openly.*

V. Among the Acts of Chriſtian Charity, there not any thing more acceptable to God, nor any re effectual proof of our Faith, than that com-ſſion to the Poor, which we exerciſe in giving Alms. Let us therefore have a care of deſpi-g the Poor; who though neceſſitous them-ves, have it yet in their Power to make us rich. is a kind of redeeming our ſelves with our ney; and turning an Inſtrument of Avarice, in-an occaſion of Mercy: Shall we give more for lace in a Play-houſe, than for a place in Para-e? We pay Duties and Taxes to Temporal nces, let there be never ſo great a Dearth; and we not afford, out of our Abundance, a Mor-of Bread to the King of Heaven, in his poor members?

members? He that is Close-handed to the Nee in his Distress, is Guilty of his Brother's Bloo He that does not feed him, murthers him. O Thoughts are so much taken up with providi for our Heirs, that we never so much as thi what shall become of our selves: But we h better abate a little of their Patrimony, than hazard the main of our own Salvation. But let come to a Reckoning, and see what are our P sessions in this World? What do we pretend to the next? In Death we have nothing left us, b what we have sent to Heaven before-hand, by t hands of the Needy. Men of little Faith! Ther our Treasure. A Thief may pick a Lock, a break open our Coffers here below, but Heaven Impregnable.

CHAP. XXII.

Of Prudence. The Necessity and the Dif culty of it. The Duty of a Wise Man.

I. AS a Workman is nothing without his L and Level; so neither are We, with Prudence. It is the Eye of the Soul, the Art Life, the Guide of all our Actions, and the R of other Virtues: There is no Living comfor bly without it; but exceedingly difficult it is, a obscure. It is difficult: First, in regard of t Comprehension of it; for, it takes cognizance the Universe, in it self, and in every part of Secondly, In respect of the Uncertainty of H man Affairs; which, by reason of infinite Vari ons and Accidents, and their dependencies u

ivers Circumſtances, are hardly reducible to a Rule: Nay there are many times ſuch contrarieties and diſagreements, as are almoſt impoſſible to be reconciled. The Obſcurity lyes in this, that we ſee only appearances of things, when the ſprings and Cauſes that moves them, are in the dark: We ſee only the top of the Buildings, but the Foundation is out of Sight: Beſide, that the good or bad event of things is concealed in the unſearchable Decree of the Almighty; ſo that there are very few Men wiſe enough, to make the beſt of their buſineſs.

II. Wiſdom is the Product of Experience and Memory. The one teaches us what is beſt to be done; and the other minds us when we are to do it. He that commits himſelf to general Experiences, and does not venture out of his depth, is ſafe. To do wiſely, a Man ſhould firſt take a meaſure of himſelf; and next, of the matter he takes in hand, for fear of over-valuing his own ſtrength. One Man is undone by preſuming too much upon his Eloquence. Another runs himſelf out of his Fortune, for want of proportioning his Expence to his Eſtate. A third kills himſelf, with trying more upon an infirm Body, than it is able to bear: Wherefore we are to compare our Force with our Undertaking; and to have a care of Burdens that are too heavy for our ſhoulders. We ſhould not meddle with any thing neither, but what we may hope to go through withal. The next thing is the choice of our Companions; for, we had need have a very good opinion of thoſe People, with whom we propound to divide our Lives; and to look narrowly into their Converſation, that we be not ruin'd for our good will. We are (in Concluſion) to examine our ſelves how

how we ſtand inclin'd to the thing in Queſtion; for, *'Tis loſt labour, to go about to force Nature.*

III. It is a hard matter for a Man in Paſſion, to diſtinguiſh Truth and Honeſty from Error and Deluſion; ſo that it is a point of Prudence, not to enter upon any conſiderable Action in a Diſtemper of Mind: For there is no greater Enemy to Wiſdom, than Precipitation, which brings many a Man to deſtruction, beyond recovery: Wherefore nothing is to be done headily, or without good Advice. *Men are naturally unſtable, and irreſolute. Providences uncertain; Events dubious: And Experience it ſelf proves many times deceitful. In the multitude of Counſellours, there is ſafety.* There are many eaſie People that judge of things by the Gloſs and Out-ſide only; and ſo fall into great miſtakes. But the wiſe Man paſſes a ſtrict enquiry into the things themſelves, abſtracted from all Artifice and Impoſture; into the Qualities, and not only into the Names of things. For, what is Mony, Reputation, Title, but a ſuperficial Varniſh to dazle Children and Fools? We are to place our ſelves, as upon a Watch-Tower, where we may diſcover all Accidents afar off, without danger of being ſurpriz'd, and crying out with a ſenſeleſs Multitude, *Who would have thought it!* We are likewiſe to proceed with deliberation, maturity of judgment, and diligent examination of things; for fear of ill Circumſtances: For there is ſo near a reſemblance betwixt Vice and Virtue, that we may very well miſtake the one for the other; and entertain that for Wiſdom, which is nothing in the world but Craft and Cunning. When we have once made our Election, we are without delay, to put our purpoſe in execution: For, *good Counſel, without Execution, is of no effect.*

CHA

CHAP. XXIII.

Of Juſtice and Religion; The Acts of both. Repentance, and wherein it conſiſts.

I. JUſtice is a glorious and communicative Virtue; ordained for the common good of Mankind, without any regard to it ſelf. This is it that keeps Men from worrying one another, and preſerves the World in Peace. It is the Bond of Human Society, a kind of Tacit Agreement, and Impreſſion of Nature; without which there is not any thing we do, that can deſerve Commendation. The juſt Man *wrongs no Body, but contents himſelf with his own; does good to all; thinks and ſpeaks well of all: Gives every Man his due, and is not any Man's Hindrance.* Where he is in Authority, *he commands righteous things; lyes open to all; prefers a publick good before a private; puniſhes the Wicked, rewards the Good, and keeps every Man in his Duty.* Where he is in Subjection, *he preſerves Concord, lives in Obedience to Laws and Magiſtrates; contents himſelf in his Station, without hankering after Offices and Preferment; and is no medler in other Peoples Matters.* He is juſt for Juſtice-ſake, and asks no other Reward than what he receives in the Comfort of being juſt.

II. Religion is the moſt excellent of Moral Virtues; and is exerciſed immediately upon the Honour and Worſhip of God: Of which this is the firſt Point, to know and believe him; and then to adore him for his Majeſty and Goodneſs. Barely to know God, is not ſufficient; for, the Devils themſelves do as much that hate him: There muſt be Love and Adoration, as well as Knowledge.

I wiſh we did but diſcharge our Duty, as well as we underſtand it. There's none of us, but acknowledges God's Providence in the ordering and governing of the World; his Omnipotency, Glory, and Goodneſs, and from his Mercy it is, that we hope for Eternal Happineſs. Why do we not pay him that Veneration then, which belongs to him? but prefer a little pitiful Dirt before him? Religion lyes not ſo much in the Underſtanding, as in the Practice. He that is truly religious, walks as in the Preſence of God, and ſtudies Perfection. The moſt acceptable Worſhip of God, is the Imitation of him, which does, in a manner unite us to God, and God to us; but it muſt be free then from Wandrings, Negligence and Sin. It is to no Purpoſe to talk like Chriſtians, and live like Infidels. This was it that made a famous heathen Philoſopher to ſay, that, There was *nothing more glorious than a Chriſtian in his Diſcourſe, nothing more miſerable in his Actions.*

III. Repentance is that which brings us to Deteſtation of Sin, with a full Reſolution of Amendment, which reconciles us to God. To Deteſtation, I ſay, of our paſt Sins, wherefore the Pleaſure likewiſe is paſt; but the Guilt, the Torment, and the Condemnation ſticks by us. To conceal our Iniquities, is to no purpoſe; for, *Guilty Conſcience paſſes Sentence upon it ſelf.* Conſcience is a kind of Tribunal which God Almighty hath ſet up in all reaſonable Souls, where every Man is his own Accuſer, and both Witneſs and Judge againſt himſelf. Let us therefore enter into a ſtrict and daily Examination of our ſelves, and without hiding, mincing, or ſlipping of any thing call all our Thoughts, Words, and Deeds to ſtrict Account. He that ſays, *Lord be merciful*

me a Sinner, finds Mercy. What am I the better for concealing my Faults from other People, ſo long as I am conſcious of them to my ſelf? Unleſs I had rather be damned in private, then abſolv'd in publick: Whatever we do with our Bodies, there's no avoiding of our Conſciences; when we come once to caſt off that Regard, we are moſt miſerable.

IV. Our Life is divided into what's paſt, preſent, and to come. The preſent is but a Moment, and in the ſame Inſtant beginning and ending. The future has no Being, but only in Proſpect; but whatſoever is paſt, we can ſummon and call before us at pleaſure. Many People are afraid of their own Memories, becauſe if they look back, their Sins flie in their Faces. But this ſhould not be. Frequent Reflection is the readieſt Way to Reformation. The more we conſider our Tranſgreſſions, the more ſhall we abhor them, and the leſs will be our Danger of a Relapſe. Nothing more ordinary, than for a Man that has 'ſcap'd Shipwreck in a Storm, to renounce the Sea upon it, and to bleſs God for the Mercy every time he thinks of the Danger. It would be well, if we had the ſame ſenſe in the hazard of our Souls, which we have in that of our Bodies; and ſay, *It was a good Escape: Let us take it for a Warning, and run our Lives no more upon the ſame Rock.* God hath ſpar'd us as often as we have offended; and ſhall we preſume then, and be the worſe for his infinite Goodneſs? We are many times plodding and foreſeeing what we are to do for the future: And why can we not as well bethink our ſelves of what we have done already? For we muſt take Counſel of the time paſt, if we intend to govern our ſelves as we ſhould for the time to come.

Many a Man might have come to be wiſe in the end, if he had not thought himſelf ſo before his time. *In the Way of Virtue there is no ſtanding at a ſtay: He that does not daily advance, loſes Ground.*

CHAP. XXIV.

Of Piety and Obſervance. The Commendation of Obedience and Gratitude. How to receive and how to requite a Benefit.

I. IT is a Point of Glory, beyond Expreſſion when a Man ſhall be able to ſay, *I am the Son that never diſputed his Father's Command; but whether it were eaſie or hard, ſubmitted to it with Chearfulneſs and Reverence: I am the Man that never fail'd in his Duty to his Country, to his Brethren and Relations; but made it the Buſineſs of his Life to oblige and ſerve them.* Theſe we call Offices of Piety, where a Man's Country, Parents and Kindred are in the Concern. And what is Piety in this Caſe, we call Obſervance and Reſpect in others; that is to ſay, in what relates to our Superiors, in Honour, Wiſdom, Age, Religion, Holineſs; as Princes, Prelates, Tutors, and the like, to whom we render all ſorts of Reverence; whether by riſing, uncovering the Head, giving the Way, alighting, kneeling, kiſſing the Hand or Robe, according to the Uſage and Cuſtom of the Place. Now the higher Eſteem we have of them, the greater will be our Reverence; for it ſtrikes in us an awe, and keeps us at ſuch a diſtance, as manifeſts the Senſe we have of the Diſproportion betwixt us. *All Power is from God*; and what Re-

ſpect
very n
conſide
II. A
Miſery
of the
city of
ſelves.
and the
riginal;
from G
Preferen
with his
Immolat
ter than
Law con
ter, and
candidly,
what I a
Alacrity,
provided
the Will a
may be al
but in all
ſtulation o
III. Gra
nefit recei
Eſtimate u
partly, fo
Kindneſs a
lyes under
of it, that
the Man th
quite it; a
has, in eff
of Gratitu

ſpect ſoever we render to our Superiors, it falls very much ſhort of what we owe them, if we conſider that we reverence God in them.

II. As by the Diſobedience of our firſt Parents, Miſery came into the World; ſo by the Obedience of the Son of God, are we reduced into a Capacity of Happineſs, if we will but be obedient our ſelves. Obedience is the Perfection of all things, and the firmeſt Connection of them with their Original; paſſing by a moſt admirable Circulation from God, unto God. Our Saviour gave it a Preference, above all other Virtues, and parted with his own Life to preſerve it. It is a kind of Immolation of the Will, which is ſaid to be better than Sacrifice. When my Superior, or the Law commands me, I am not to reaſon the Matter, and diſpute it, or deſire to be excuſed; but candidly, and without delay, to ſubmit and to do what I am bidden, with an equal Readineſs and Alacrity, whether it be agreeable or unpleaſant; provided always, that there be no claſhing with the Will and Law of God; for in that caſe, we may be allow'd to be refractory and diſobedient; but in all others we are to ſubmit, without Expoſtulation or Murmur.

III. Gratitude is the Senſe of a Debt for a Benefit received. In the firſt Place, we are to ſet an Eſtimate upon the Benefit; which we are to value, partly, for the thing it ſelf; and in part, for the Kindneſs and Intention of the Benefactor. He that lyes under an Obligation, ſhould be often thinking of it, that it may never go out of his Mind; for, the Man that forgets a good turn, will hardly requite it; and he that remembers it as he ought has, in effect, requited it already. In the Point of Gratitude, there's no need of Mony, Labour,

Felicity; but the Will paſſes for the Deed, be the Benefit never ſo conſiderable. Let the Receiver behave himſelf chearfully, and in ſuch a manner, as that the Benefactor may read his Satisfaction in his Countenance, and ſo reap ſome Fruit of his Bounty in the very Act of conferring it. It is a great Delight for a Man to ſee his Friend happy, much more to make him ſo. The frank, kind and thankful Entertainment of a Favour, is a good part of Payment. Some People cannot endure to think of their Debts, and thoſe never had a Mind (from the beginning) to be grateful; but he that extols a Kindneſs, and wiſhes he could requite it, though he deſpair on't, has as good as requited it. I have ſeen ſome People look askew, and ſqueemiſhly (I know not how) when they have borrow'd Mony, and take it in ſo odd a careleſs Faſhion, as if they would have it thought the greateſt Favour in the World for them to accept of it. He that is not ſenſible of an Obligation, does not deſerve it; and *a cold Acknowledgement is worſe than none at all.* It is the part of an honeſt Man, in the very Inſtant of receiving a Benefit, to bethink himſelf of a Return; for he's a Betrayer of his Truſt, that will not reſtore what he has received. Nor is it enough to give a Man his own again, but Kindneſſes are to be repaid with Intereſt. There is a Gratitude even in the Earth it ſelf, that yields us our Grain again with Intereſt. And yet we muſt not be too quick neither in our Returns: Some there are, that ſo ſoon as ever they receive one Preſent, will be ſure to ſend back another; as who ſhould ſay, *now I'm out of your dirty debt*: But this is rather an Affront, than a Requital.

CHAP.

CHAP. XXV.

Of Truth, and the uſe of it. In Commendation of ſingleneſs of Heart. The Acts of Fidelity.

1. WHatſoever we ſpeak, write, or by any action hint, or geſture give to underſtand, let it be Truth; for nothing can be more Scandalous than a falſe Tongue in the Mouth of a Chriſtian. It is a vulgar and unmanly Sin, to ſpeak one thing, and think another. He that is Generous, will deliver things ſimply as they are, without Aggravating, Amplifying, Palliating, Shifting, or Jugling. Plain Truth muſt have plain Words. She is Innocent, and accounts it no ſhame to be ſeen naked: Whereas the Hypocrite or Double-dealer, ſhelters and hides himſelf in Ambiguities and Reſerves. The Evil-ſpeaker hates the Light, as well as the Evil-doer. We are not to ſhift our Opinions, as we do our Cloaths, and to carry one appearence in private, another in publick; one thing in the Face, and another in the Heart. Nature her ſelf has an Abhorrence for it, as we ſee in Children, even before they come to the full exerciſe of their Reaſon. The Lie is one of the firſt Reproaches they are ſenſible of, merely by the impulſe of an In-bred Averſion to Falſhood; wherein is remarkable the Providence of God, that has implanted thoſe Principles in our Souls, and made thoſe Virtues natural to us, which are of abſolute neceſſity for the ſupport of Human Life and Society. It is an abominable thing to belie the Truth, even in words; but the Lie of Life is the moſt pernicious of all others. With

what face then can we exclaim againſt the baſeneſs of a Lying Tongue, when our whole Practice and Converſation is but one continued Lie all through? It's a great matter for a Man to conſiſt with himſelf.

II. Simplicity is a Virtue, ſcarce known among Men, but of great worth and value in the Acceptation of God; who being Integrity and Simplicity in the Abſtract himſelf, requires likewiſe ſimplicity of Heart in thoſe that worſhip and ſerve him. By this Simplicity, is underſtood an invariable Tenour of Life; which without any Diſguiſe, or Hypocriſie, is really what it ſeems to be. He that is indu'd with this Virtue makes no ſcruple of frankly confeſſing his Imperfection, where there is occaſion. He deals candidly and clearly, without any fraudulent or crafty deſign and intereſt in his proceeding: He believes all Men honeſt, and ſuſpects no body. But ſtill under the guard of a prudential circumſpection, he makes it his Study to be wiſe to God-ward, tho' the World calls him Fool for his pains; and the ſingle buſineſs of his Life is to pleaſe God. Why do we trouble our ſelves about many things, when there is but one thing neceſſary? which is, that by an undivided Affection, we may become acceptable in his ſight, who is Unity and Simplicity it ſelf. *There is but one way, to one and the ſame end.*

III. I look upon Fidelity as one of the greateſt and moſt valuable advantages of Mankind. Take away this, and you deſtroy Commerce, Friendſhip, Leagues, and even Government it ſelf. So neceſſary is this Virtue, and yet withal ſo ſcarce, that it is hardly to be found upon the face of the Earth. Witneſs our Voluminous Conveyances; the infinite cautionary circumſtances of Witneſſes,

Hands

Hands and Seals, the numberleſs Proviſions of Security, to make a Contract firm and binding, and all little enough yet, to prevent Subornation and Fraud: So ſordid are moſt People, that their Faith is not ſo dear to them as their Profit. How ſhameful a Confeſſion is this of our Deceit and Wickedneſs, that we can neither truſt, nor be truſted without Witneſſes, and Securities! That we rather commit our ſelves to our Parchments, than to our Souls. But a Man of Honour and Integrity will ſooner break his Heart than his Word; he will betray no Man's Secrets; he will not forfeit his Parole even to an Enemy; no, not if he had a Thouſand Crowns and Lives at ſtake. He is not eaſie to promiſe any thing upon the ſudden, becauſe he knows that *haſty Promiſes are commonly followed with ſpeedy Repentance.* But when his Word is once paſt, he ſtands as firm as a Rock, unmovable, unalterable; that is to ſay, *unleſs the Promiſe were unlawful, and in that caſe the Obligation ceaſes.*

CHAP. XXVI.

Of Friendſhip; the qualities and duties of it. Certain Precepts for Converſation.

I. THERE is not any thing more neceſſary, more commodious, or more delightful in the courſe of Human Life, than Friendſhip. It is the kindneſs of two Perſons grounded upon Virtue, and ſupported by a mutual Communication of all Comforts and Benefits. Now how great a Bleſſing this is, let any Man judge, when

two Minds are ſo prepar'd and diſpoſed, that my Friend's Breaſt is as my own; my ſecrets as ſafe there: And in caſe of my particular good, my own Soul is the leſs tender of the Two. He is my Companion in Solitude, my Counſellor in Difficulties, my Relief in Sadneſs, and the Joy of my Eyes whenever I look upon him. He is my Confeſſor in all my Scruples; and I never meet with him (ſo much as by chance) but I'm the better for him. There are ſome little Creatures that a Man takes no notice of at the preſent, 'till he finds afterward, by a Tumour or Inflammation, that they have ſtung him; and ſo it is in the Converſation of a true Friend; we find the Bleſſing of it in the Effects, but when or how we received the Impreſſion, we know not. Friendſhip to be perfect, muſt be Reciprocal; but it is nobler to love, than to be beloved; and therefore we are to conſider Benevolence as the foundation of it. The ſecondary part, of loving again, may have as much of Juſtice and Gratitude in it, as of Kindneſs. The moſt Illuſtrious Friendſhip of all, is that which is cemented by a Religious Fear and Love of God, without any regard to Intereſt, Paſſion, Perſonal Kindneſs, Flattery or the like. *There can be no ſubſtantial and laſting Friendſhip between wicked Men.*

II. In the choice of a Friend, we cannot be too wary. The Proverb bids us *eat a buſhel of Salt together, before we reſolve upon't.* But there are four Qualifications, however, which are eſſentially neceſſary to the perfecting of a Friendſhip; that is to ſay, Faith, Intention, Prudence, and Patience. The firſt is a matter of great difficulty and hazard; for there is hardly that Man upon Earth, whom we can ſafely entruſt with the privacies and concernments

cernments of our Lives and Fortunes; and then, if we be deceiv'd, we're loſt. In the ſecond Place, the Intention muſt be pure; for otherwiſe, under the colour of a Celeſtial Friendſhip, there may be advanced ſome common and beaſtly deſign. There muſt be great Prudence too, for there occur many niceties in the enterchange of amicable offices and duties. The fourth Requiſite is Patience or Conſtancy of Mind, which will enable a Man to endure any thing, rather than forſake a Friend in his diſtreſs. If it ſhall be our good hap to meet with a Perſon whom we judge to be thus qualified, we are not to reſt upon that Opinion without a further ſearch. But to enquire what Friends he has had before, and how he has us'd them, and expect that he will hereafter be the ſame to us, which he has been formerly to others. *A Faithful Friend is a Living Treaſure*; Ineſtimable while we have him, and never enough to be lamented when he's gone. There is not under the Canopy of Heaven ſo great a Bleſſing as to be link'd in a Friendſhip with a Perſon that loves a Man only for himſelf, without any reſpect to the Circumſtances of Fortune, Table, good Humour, or the like; that ſets us right in our Miſtakes, encourages, relieves and ſupports us in all Extremities. There is nothing more ordinary than to talk of a Friend, nothing more difficult than to find one. There is not one Man of a million, that loves *Gratis*; and he that loves for By-ends, cannot properly be ſaid to be a true Friend. His Kindneſs is only governed by his profit. Take away the Cauſe of his Friendſhip, and that goes too. *The Friendſhip is there moſt wanting, where we imagine it does moſt abound.*

III. We

III. We are to treat a Friend that ſtands in need of Reproof, as a Phyſician does his Patient; he ſpares neither Fire nor Lance, to cure him. We muſt behave our ſelves with Liberty, Boldneſs, Conſtancy, without neglecting or diſſembling any thing. *It is a damnable kind of Reſpect, to pay a Reverence to Wickedneſs.* But ſtill, let the Admonition be private, and managed with all poſſible Sharpneſs, both of Language and Behaviour. Before the Friendſhip is contracted, we do well to pauſe upon it, and deliberate; but when the League is ſtruck, there muſt be nothing but Freedom and Confidence. *He that ſpeaks to his Friend, does but talk to himſelf.* The truth of it is, a Man ſhould ſo live, as not to truſt even his own Heart with what he might not ſafely commit an Enemy. But ſeeing that there are many things, which Cuſtom and Decency have made private, there is yet ſubject Matter enough for the Truſt and Confidence of Friendſhip. Some People I have known ſo ſick of a Secret, that they'd ſtill throw it up to the next Man they meet; and publiſh in the Market-Place, what was only fit for the Ear of a particular Friend. Some again are ſo ſcrupulous on the other ſide, that they'll ſmother all, rather than truſt the neareſt Friend they have in the World; (no not themſelves neither, if they could help it.) They are both in the wrong, as well for truſting every Body, as no Body; only the one is the honeſter Miſtake, and the other the ſafer. But the former is ſafe enough too, if we would but turn our Care from the Concealment of what we have done, to the doing of nothing that we care who knows.

IV. There is ſome Affinity betwixt Friendſhip and Courteſie, or Affability, which is a great Sweetner

Sweetner of Converſation, and keeps it within the Bounds of Modeſty and few Words. A good Man has his Ears open, and his Mouth ſhut; and deſires rather to inform himſelf, than to publiſh himſelf; and to be a Gainer by the Company, rather than to ſquander away of his own. We ſhould do well to acquaint our ſelves with the Ways and Humours of thoſe we converſe with, how irregular ſoever, and not to take notice of every trivial childiſh Impertinence we meet with. It is a low and womaniſh Weakneſs only to frequent thoſe that ſay as we ſay, and blow us up with Flatteries and Applauſe. I would have a Man to ſpeak ſparingly of himſelf, and his own Affairs: Not to be over-ſtiff in defending his own Opinion; nor to talk too magiſterially in a ſtile of Authority. When we encounter any thing that diſpleaſes us, let us but try, before we condemn it in others, if we be not guilty of it our ſelves. By ſo doing, from whatſoever we ſee or hear, we may draw ſome Advantage. *And things are at a good paſs, when one Man is the better for another Man's Faults.*

V. There are a ſort of Men, that, if they do but ſee any thing out of the *mode* of the Place where they live, will preſently ſtand gaping and laughing at it; and a Man of the Faſhion, paſſes for little better with them than a Monſter. This is a moſt inhuman Levity of Mind, to adore our ſelves, and make a Scorn of others. For we ſhould ſet an Eſteem upon every thing, for what it is, and not for what it ſeems to be. It is the Novelty, the Artifice, the Rarity, the Difficulty, the Pomp, the Reputation, and the outward Appearance, that enhances the Price of every thing with the People: Whereas the Wiſe Man rates it according

ing

ing to the Intrinſick value, and reckons as nothing all the reſt, which is ſo much the Wonder, and the Idol of the Brainſick Rabble. If we do not pinch and ſtreighten our ſelves, it is our own Fault if we make not ſome Profit of whatever happens. Why do we not imitate the Comedians? They can weep without grieving; purchaſe, without poſſeſſing; command, without Authority; threaten, without Revenge; and chide, without Indignation. The Buſineſs is, they act other Mens Lives without any Concern of their own; and why we ſhould not order our ſelves in Society with the ſame Indifference, I know not: The whole World is but a great Theatre, where there are as many Players as Men. Let it be our Care, as much as in us lyes, to be rather Spectators than Actors; for the latter take all the Pains, and do but make Sport for the other.

CHAP. XXVII.

Of Liberality; what it is, and how to be exerciſed. Wherein it differs from Magnificence.

I. I Do not call that Man Liberal, who does (as it were) pick a Quarrel with his Mony, and knows not how either to part with it, or keep it. (For he does not give it, but throws it away.) He is the Liberal Man that diſpoſes of it according to Diſcretion and Reaſon. He proportions his Bounty to his Ability: He beſtows it upon thoſe that want it, and picks his time too, when it may do them moſt good. Liberality is a Virtue that may be extended to the receiving, as well as to the conferring

conferring of Bounties, but the latter is here intended; for it is more Honourable to give, than to receive. It is not for any Man to ſay, *If I had a Fortune, I would do ſo, or ſo*; for where there wants power and means, the very will is ſufficient. So ſufficient, that in truth, it is the main point of the Obligation; which lyes not ſo much in the profit of the Receiver, as in the Intention of the Donor. Does any Man thank the Sea for letting him ſail upon't? or his Orchard for a Basket of Apples? or the Wind for a favourable gale? and yet theſe are all Benefits, but not conferr'd upon us by Voluntary Agents. Moreover when we are in the Bountiful Humour, the Quick-doing is the Grace: We muſt not ſay to a Friend, *come again to morrow*; and ſo torment him with delay and expectation. He that gives heartily and kindly, gives ſpeedily. A Generous Nature thinks he can never make haſte enough. *The Favour is twice as welcome, that meets the Receiver at half way.* A Courteſie comes ſo hard from ſome people, accompanied with ſo much ſourneſs and inſolence, that a Man had better be without it.

II. He that lives only to himſelf, without any regard to the Good and Utility of his Neighbour, can never be happy. What is there, that any Man ſhall pretend to ſpare, as his own? *when all Men of Eſtates, are in effect, but Truſtees for the Benefit of the needy.* The Bags that we keep under ſo many Bolts, and which we have extorted, from the Fatherleſs and Widow, by Violence and Blood; if we reckon upon them as ours, we are exceedingly miſtaken: For, alas! they are but depoſited with us for the relief of others. Or however, 'tis but the rifling of our Coffers to night, and they change their Maſter to Morrow. If we would

ſecure

ſecure them, and make them our own, we muſt beſtow them. Nor is it ſo much a Bounty, as a Purchaſe, the parting with them. *For he that gives to the Poor, lends to the Lord*; and (for the temporal advantages of Mony, Land, Houſes, and the like) ſecures himſelf of a bleſſed Eternity in exchange. Mony is never of ſo much value in the Hord, as when it is communicated, and thrown among the Poor.

III. Where the Expence is moderate, we call it Liberality; where it is high and ſplendid, Magnificence; which ariſe both of them from the ſame Principle in the Mind: But as to the World, the one ſhews it ſelf in ſmall things, and the other in great. A Man may be liberal out of a ſmall Fortune; but to be Magnificent, there muſt be Opulency, and Plenty; for Magnificence lyes properly in the glory of the work. If a Man ſhould ſell a Jewel, and give the product of it to Charitable Uſes, this Man is rather ſaid to be Liberal than Magnificent: But if he ſhould beſtow the value of that Jewel upon the building of a Church, a Chappel, or any other ſplendid and publick Structure, he is then ſaid to be magnificent. Under this Head are comprehended all works of great expence, which relate to Divine Worſhip, common Utility, publick Exerciſes and Entertainments. In things of this quality, there muſt be a proportion kept betwixt the Charge and the Eſtate. For where a Man Borrows to Build; and runs himſelf in Debt, for the reputation of a great Name; ſuch a work is not to paſs for a Magnificence, but a Folly. He is the only Liberal and Magnificent Perſon, who takes from himſelf, whatſoever he beſtows, or expends upon others.

CHAP.

CHAP. XXVIII.

Of Fortitude: The Duties of it. A Man of Reſolution does contemn Death.

I. SUCH is the Softneſs, and the Infirmity of Human Nature, that if it were not for this Virtue of Fortitude, we ſhould all of us moſt ſhamefully abandon our Stations, and never ſo much as dare look Danger in the Face. It is commonly divided into Active and Paſſive; the one emboldning us to encounter all difficulties, and the other enabling us to ſupport them. It is not the part of a Man of true courage, raſhly to throw himſelf into unneceſſary hazards, but generouſly to bear up againſt Misfortune when it comes. He does not pray for terrible Encounters, but he laughs at them; when others are dejected, he holds up his Head, and keeps his Legs when others are at their length upon the ground. It is not Diſhonour, Repulſe, Exile, Oppreſſion; no, not Priſons, Tortures, nor even Death it ſelf that can ſtartle him: He has a greatneſs of mind, that ſets him above all Paſſions, Diſtempers and Calamities whatſoever. He is not to be wrought upon to do an ill thing, by all the fair and foul means imaginable; let there be never ſo many Rubs in his way, he preſſes forward ſtill; acquits himſelf of his Duty, and goes thorow with his work, in deſpight of all Impediments. He ſtands upright under any burthen whatſoever, and ſcorns to go before, when Power, Terror, and Violence ſhall have done their worſt upon him. His Virtue carries him through all dangers; and what he ſuffers by

by the way, he matters not, ſo he comes at laſt to his Journeys end.

II. As Men at Sea, in fair weather, are ſtill fitting and providing for a ſtorm; ſo ſhould we in Good Fortune, be ſtill providing and fortifying our ſelves againſt the injuries of Bad. And this is to be done by putting the caſe at worſt beforehand, and trying our ſelves upon the ſuppoſition, as if we were upon the real experiment. *My Children are all dead, the Veſſel's loſt, I am Baniſhed, Wounded, Tormented, Diſeas'd, Calumniated, Diſgraced.* Well! and what does all this now amount to, more than what I have foreſeen and contemned before? Our Joys and our Tears are allotted us from Eternity; and what variety ſoever there may appear in the Circumſtances and Accidents of our lives, all comes to this in the up-ſhot; ſuch as we are our ſelves, ſuch are the things we have received, Tranſitory and Mortal. Now what cauſe is here of diſpleaſure or complaint, if when we have loſt all that belongs to us, we are yet our ſelves whole and entire? Life it ſelf is a Debt, and when God calls for it in, is it not better to make a voluntary payment, than to be forced to't? *Epicurus* is of opinion, that a *Wiſe Man may be happy upon the Wrack*, and take pleaſure even in *Phalarus* his Bull. This is a bold word, and yet no more than we find verified in the conſtancy of divers of our Martyrs; who have died at the Stake with ſo much chearfulneſs, as if they had felt nothing at all of the Torment. To him that truly loves God, all Pains are turned into Comforts.

III. The thing which of all others moſt ſtaggers our Reſolution, is Death; and I do not at all wonder at the difficulty of bringing the Mind to a con-

contempt of *Life*, condering that (ſhort of Heaven) it is of all comforts incomparably the greateſt Bleſſing. And yet it is not either for a Wiſe Man, or for a Chriſtian, to reckon Death in the number of Evils; which is, it ſelf, the end of Evils; and the beginning of Life everlaſting. Why ſhould any Man be afraid to die, that is to live again? Or why ſhould he be afraid to die, that is ſure to die? In matters that are doubtful, we may be allow'd our hopes and fears: But Certainties are only to be expected, and *none but Madmen will ſtruggle with invincible Neceſſity*. Children, and ſtark Fools, we ſee, have little or no apprehenſion of Death; and ſhall not our Reaſon then carry us as far as their Folly? Death is one Condition of Life; and he that has entred into the Obligation, muſt ſubmit to the Condition.

IV. Nature has been ſo kind, as to allow us the uſe and benefit of all her Creatures for a certain ſeaſon; when the time is out, let us contentedly depart; and according to the courſe of Providence, let one Generation make room for another. Where is the Wiſe Man, that if it were offered him at the laſt gaſp, to live his Life over again, and to run through all the ſmother of his Mother's Belly, the crudity and folly of his Infancy, the terrors of his Childhood, the hazards of his Youth, the cares of his Riper ſtate, and the laborious irkſomneſs of Old Age: Where is the Wiſe Man, I ſay, that would accept of Life again upon theſe terms? Let us therefore conſider whither we are going, and what we leave behind us. If we were in deſpair of a better Life, we might then be pardoned the dread we have of the end of this. The truth of it is, we have miſpent our time in Vanity and Sin, without laying up any thing

thing in this World, to give us a hopeful proſpect of the next; we ſhould not otherwiſe ſtand trembling on the brink of Eternity. If it were not for Death, a good Man had better never have been born.

V. No Man entertains Death ſo chearfully, as he that has been a long time preparing himſelf for it; for frequent Meditation makes it familiar and eaſie to us, (I had almoſt ſaid, and welcome.) It is not the number of days and years that makes a long Life, but a well compoſed Mind; a Soul that rejoyces to think of leaving the Body, and returning to him that gave it. *He that dies well, has liv'd long enough; and no Man can fail of dying well, that has liv'd well.* He that would die in peace, muſt wean himſelf from all the ſatisfactions of this World before-hand. What has he to fear, that has already ſtript himſelf of more than Death could have taken from him? If we would make Life pleaſant, we muſt caſt off all care of that too, and then let Death come in any ſhape and welcome, whether we are diſpatch'd by a Sword, or a Fever, it is the ſame thing. No Man is ſo happy both in Life and Death as he that can every day ſay to himſelf, *I have liv'd*; for all that follows, is another Life to him in ſurpluſage. *He that would live comfortably, muſt die daily.*

CHAP. XXIX.

Of Magnanimity. The Deſcription of a magnanimous Man.

I. MAgnanimity is an Heroical Virtue, of an indefatigable force, and undaunted courage, and never without ſome glorious deſign

There

There is ſomewhat extraordinary, methinks, in the very ſound of it. If it were not for this Virtue, moſt of the reſt would fall ſhort of their ends, for want of Reſolution to grapple with the difficulties they are to encounter. This is it that inſpires us with great and generous Inclinations, that animates and ſupports us in all hazards and extremities, and, with God's aſſiſtance, breaks through all oppoſitions, 'till it has placed us in the poſſeſſion of what we deſire. He that would make himſelf conſiderable, muſt offer at ſomething that is ſo. *The more Danger, the more Honour. Man, when he is truly himſelf, can do more than we think for.*

II. Great Minds are always intent upon great matters: Not what the common people call great, for that they look upon as deſpicable. Their care is to do things that are Honourable in the ſight of their own Conſciences, but whether the World gives or refuſes them the Honour they deſerve, it matters not; unleſs in care where duty, or the glory of God requires the contrary. Their buſineſs is Virtue, not Oſtentation; and the reward of well-doing, they find in the Action it ſelf, without depending upon the Voice of the People. They are Eminent above others, and Invincible, and unalterably ſteady in all Fortunes; no Intruders into high places, but content in their own Stations. They are above Submiſſions and Entreaties to other people, for they need nothing but what they find in themſelves. They know neither Fear nor Flattery; and when they put themſelves forward, to be taken notice of, it is not for Vanity ſake, but to juſtifie the cauſe of Religion and Virtue. And yet in all this height of Spirit and Reſolution toward Men, they are to God-ward the humbleſt

and

and the meekeſt of all Mortals. To him it is that they aſcribe all, from whom they have received all; acknowledging, that of themſelves they have nothing, they can do nothing, they are nothing. Provided that a Man thinks ſoberly and humbly of himſelf, he may be allowed to take ſome delight (with modeſty) in the good opinion of other people. It is not well to hunt or court Applauſe; but if it follows us, neither are we to reject it.

III. A great Mind preſſes to his end, thorow the thickeſt of his Enemies, and upon the very points of their Weapons, without any ſtop or heſitation. His behaviour toward his Equals or Inferiors, is temperate and modeſt. Towards his Superiors, he is neither ſlaviſh nor inſolent: He never paſſes the bounds of Decency and Reſpect; but on the other ſide, he is not to be trampled upon. Where he Loves or Hates, he owns it publickly, and takes the ſame freedom in his Actions and Diſcourſes; for there is nothing in this World, that he either hopes for, or fears. He does many things that other people do, but not the ſame way, and therefore he's upon the Reſerve with the Multitude, for he takes no pleaſure at all in their acquaintance. He does not willingly remember Injuries; and where they cannot be avoided, bears them without any complaints or ſubmiſſions. There are not many that he commends, nor many that he would be commended by; but his care is nevertheleſs, to do things that are worthy of Commendation. No Man has him at his beck but his Friend, or his Superior. He wonders at nothing, and the reaſon is, he meets not with any thing which appears to him Great or New. In caſe of Accidents, he is ſafe within himſelf, and ſo the event of things never troubles him. In his motion,

motion, ſpirit and ſtile, he is grave, ſlow, ſteady and compoſed. He that has but little to do, may do it at leiſure; and there is not much earneſtneſs where a Man is content within himſelf.

CHAP. XXX.

Of Patience; the Occaſions and Effects of it. The Signs of it. An Exhortation to it; with Inſtructions how to behave our ſelves in Adverſity. The neceſſity of Perſeverance.

I. PAtience is a Virtue that enables us to bear Adverſity with Equality of mind; but becauſe there are ſeveral ſorts of Adverſities, there are likewiſe ſeveral Names given to Patience, anſwerable to the variety of Evils which it is to be exerciſed upon. Patience, properly ſo called, is the Gift of bearing Injuries, without perturbation, and with courage. When it relates to the loſs of Goods and Fortune, it is called Æquanimity: And that which keeps up the heart, in the delays and diſappointments of ſome expected Good, we call Longanimity. But the Virtue which fortifies us to all other purpoſes, and ſupports us in all Afflictions and Calamities, Foreign and Domeſtick, Publick or Private, is known by the name of Conſtancy; the Virtue of all others that we have moſt occaſion for. It is not for nothing that the Life of Man is called a Warfare, conſidering how we are beſet with Adverſities, and what troops of miſchiefs break in daily upon us. Not a moment paſſes without an Aſſault, without a Combate; and

if

if we had no Enemies abroad, we ſhould yet find work enough to do with thoſe in our own boſoms. We breed, and we harbour Enemies within our ſelves, that crucifie and torment us. We come weeping into the World, and ſo we live in it, and ſo we leave it. It is the firſt thing we learn, and we can find Tears, when we are capable of nothing elſe. We have heard of divers that never laugh'd, but not of any Man yet that never wept; it concerns us therefore to arm our ſelves with Patience, without which we can neither be reſolute nor perfect: No Man knows the value of it, 'till he reads it; that is to ſay, 'till he falls into Tribulation. *Never was any wiſe Man Impatient.*

II. He that never experimented *ill Fortune*, has the more to fear. Phyſicians tell us, that there may be too good a habit of Body, and that nothing is more dangerous than a Plethory. So at Sea a dead Calm is the fore-runner of a Storm. If we lye under the laſh of croſs Accidents, we are not to reckon upon it as a Cruelty, or a Perſecution; but a Conteſt: Without a Skirmiſh, there can be no Victory; and without a Victory, no Triumph. Now if *Chriſt himſelf was to ſuffer, and ſo to enter into his Glory*, ſhall we pretend to go ſcot-free, and be made partakers of what another has purchaſed, *Gratis?* He that thinks to go to Heaven any other way, does moſt miſerably deceive himſelf. *To do good, and to ſuffer ill, is the Sacramental Oath of a Chriſtian.* To come now to the ſigns of a perfected Patience. He that has attained that point, bears whatſoever befalls him without reluctation; he does not murmur under the rod, nor return evil for evil. He loves his Enemies, and prays for thoſe that perſecute him. He ſees the hand of God in his Afflictions; and ei-

ther

ther ſays nothing at all, or appeals only to Heaven for relief, with a ſubmiſſion to ſuffer whatſoever the Almighty ſhall ſee fit to lay upon him, with joy and thankſgiving. To conclude, *It is a high degree of Patience, to bear with the imperfections of a weak Brother.*

III. In the Loſs of worldly Goods, it is no ſmall Comfort, to conſider the frail and uncertain Condition of them. Whatſoever we poſſeſs, whatſoever we love, is naturally fugitive. It is with us indeed, but it is not properly ours: And we are not to fool our ſelves into a Paſſion for an imaginary Stability; we our ſelves are not firm to any thing, neither can we expect that any thing ſhould be ſo to us, Virtue only excepted, which immortalizes even our Mortality; all other Things carry their Death along with them. Let us therefore keep a Diſtance betwixt our Poſſeſſions and our ſelves: For when they come to mingle and incorporate, he that takes our Eſtate, takes Heart and all. *A good Man cannot be properly ſaid to loſe any thing*; for whatſoever can be taken from him, is no part of himſelf; but an Acceſſary or Circumſtance, that whether it ſtays or goes, he eſteems himſelf neither the richer, nor the poorer for. What a deal of Pudder we make, what Outcries and Lamentations, for the Loſs of a Sum of Money, the Death of a Child, the firing of a Houſe! But we can part with our Modeſty, our Honeſty, our Conſtancy, and never ſo much as change Colour for't: And yet here we loſe a ſubſtantial good and what's our own too; whereas in the other caſe we loſe neither: He that grieves for ſuch Loſs, deſerves no better. If it were not for an inordinate Love, we ſhould not account that we had loſt any thing. What are outward things to

the inward Man? or what Correſpondence betwixt Wiſdom and Mony?

IV. It would do very well, in whatſoever we go about, to take in all the Adjuncts that attend it, for there are many Circumſtances, that for want of Fore-ſight and Precaution, may come to trouble us. *I call my Servant*, it may be he's out of the way, or does not do as I would have him. *I'm to make a Viſit*, who knows but the Man may lock himſelf up? or ſhut the Door againſt me, and refuſe to be ſeen? Suppoſe this before-hand, and all's well. *It is the wambling of a nauſeous Mind (the Ladies Diſeaſe) to ſtand pittering, becauſe (forſooth) I could not be admitted, as well as ſuch a one: I could not get ſo much as one Word with him: I was even crouded down to the lower end of the Table*, &c. He that is not affected with this, takes no notice at all of it; and he that does not underſtand it to be meer matter of Courſe, is a very great Stranger certainly to the Affairs of Humane Life: If we can amend it, let us: If not, let us bear it. We are apt to exclaim againſt the Malice, the Wickedneſs, the Impudence of the Age we live in: And we do very well in it, if we can but reform the World, and drive before us all the Fools and Knaves out of it. But if this will not be, we had even as good ſay nothing: It is a new thing for People to go on in their own ways. Why do we not rather turn the Blame upon ourſelves, for expecting any better? The World was never otherwiſe, nor ever will be; but Fault there muſt be, as long as there are Men.

V. He that labours under any Affliction, ſhould conſider, not ſo much what he ſuffers, as what he has done; and what he now takes for a Severity will be then found to be a Mercy: And that

laid upo
that is
him, tr
ſelf. T
World,
the nex
Plenty,
ſelf in a
what Co
and *Odiu*
the Enjo
We are fo
give good
we not r
urn the
he Body,
nd give
ains: *Aff*
eſſary to
he Body:
pine; and
hich both
Cure. If
e call evil
Expoſtula
ur Quarre
ve we tak
rtitude, or
uld call you
as without
r Mouths,
atter duly
l for good
ur Impatien
VI. In ano
eſolution a

laid upon him, by Almighty God, for his good; that is to ſay, that God chaſtiſes him to humble him, try him, harden him, and bring him to himſelf. They that take their fill of Pleaſure in this World, are commonly reſerved for Torments in the next. He that wallows in Abundance and Plenty, who knows how he would behave himſelf in a Condition of Want and Penury? or with what Conſtancy any Man would abide the Rage and *Odium* of the People, that has grown old in the Enjoyments of popular Honour and Applauſe? We are forward enough to offer Conſolation, and give good Counſel to others in Diſtreſs: Why do we not rather apply to our own Diſcontents, and turn the Advice upon our ſelves? In the caſe of the Body, we can part with a Limb to a Surgeon, and give him Thanks too, and a Reward for his Pains: *Affliction is God's Remedy*, and no leſs neceſſary to the Soul, than burning or ſtarving is to the Body: And yet here we are apt to mutter and repine; and to miſtake that for a Loſs or Miſery, which both in the Intention, and in the Effect, is a Cure. If Poverty, Sickneſs, and whatſoever elſe we call evil, might but be ſuppoſed to enter into Expoſtulation, and ſhould ask, *Gentlemen, what's our Quarrel to us? what hurt have we done you? have we taken away any of your Prudence, Juſtice, Fortitude, or any thing elſe that was good, and you could call your own? may you not live as merrily with as without us?* we muſt lay our Fingers upon our Mouths, and anſwer only in Silence. The matter duly weighed, we take good for evil and evil for good. And *the greateſt of our Misfortunes is our Impatience.*

VI. In another Bodies caſe, one may diſſemble Reſolution and Conſtancy of Mind, but hardly

in our own. *We are to weep with thoſe that weep*; but though our Tears be in common, it does not follow, that the cauſe of them muſt be ſo too. We are, as much as in us lyes, to comfort and ſuccour the afflicted. If any Man does us an Injury, let us conſider, that, *Every thing has two Handles*; *a right and a wrong*; and take it by the right, *The Man is unjuſt.* If we take it by that way, there follows Animoſity and Violence. But then on the other ſide, *he's one for whom Chriſt died; redeemed by the ſame precious Blood with our ſelves, and called out to the ſame Glory.* The turning of our Thoughts this way, quiets all. We likewiſe paſs this Reflection upon it; in the matter of Reproof, we may ſooner hear the Truth from an Enemy, than from a Friend; for it is his buſineſs to find Faults, and to explore our Infirmities, even more than we do our ſelves. If we do any thing that we ſhould not do, or neglect any thing that we ſhould do, we ſhall be ſure to hear of it from him, and to have the Town ring on't. Let us therefore make profit of his Enmity, and look to our ſelves; we ſhall be the more circumſpect when we know that we have a Spy upon us.

VII. *Perſeverance is the Crown and Perfection of all Virtues. The reward is promiſed to Beginners, but is delivered to thoſe that perſevere.* Wherefore, above all things, let us be firm to our ſelves; in the mounting of a ſteep Hill, if we come once to ſtop, we ſlip; and inſtead of ſtanding our ground we ſlide down again. Let us reſolve what we are to do, and purſue it; for 'tis to no purpoſe at all, to do any thing by fits. It is a great weakneſs of mind, to be always upon the Ramble, and in queſt of new Company, new Exerciſes, new Places, when the Fault's in our ſelves, not in the Climate

or other Circumſtances. The Plant that's often removed, withers; and the very change of Remedies, turns into a Diſeaſe. If the Bleſſed Apoſtle found himſelf at a loſs, in the Contemplation of his Duty; what will become of us then, whoſe Virtues are ſcarce comparable even to his Imperfections? The love of Learning is never to be extinguiſhed. The love of Riches never to be ſatisfied. The love of Honour never to be allayed: So that there's no end of our greedineſs after things that are in themſelves ſhort-liv'd and uncertain; but when we come to the divine and everlaſting Wiſdom, the leaſt touch and reliſh of it cloys us. This is not according to his Precept, that ſays, *Be you perfect as your Heavenly Father is perfect.* He that looks up to that pattern, ſhall never want place for the increaſe of his Virtue.

CHAP. XXXI.

Of Temperance; How much Modeſty contributes to it. Of Abſtinence and Chaſtity.

THE Pleaſures that ariſe from the Taſte and Touch, are under the Government of Temperance; which only approves of thoſe that are neceſſary, and according to right Reaſon; and declares againſt all that's Artificial and Superfluous. The infallible Rule ſhe proceeds by, is this: To take that for a meaſure in what concerns the Body, which Nature has made neceſſary; and never for Pleaſure ſake, to admit of any Pleaſure. This is it, that keeps a Man from degenerating into a Beaſt: To this of Temperance, the Virtue of Modeſty does very much conduce. It is the Bridle

of corrupt Motions, the Index of good Nature, the Guardian of Purity, the Witneſs of Innocence: Where Modeſty has taken Poſſeſſion, there enters not ſo much as an unclean Thought; much leſs an unlawful Act. It teaches us to ſtand in awe of the Preſence of God within us, and of our own Conſciences; and charms us with the Contemplation of thoſe Celeſtial Beauties, that illuſtrate all the works of Temperance. The Man that is truly and perfectly Modeſt, will not indure ſo much as the name of Intemperance; his Houſe ſerves him only for a Covering, not a Concealment; as it does to ſome others, who lock themſelves up, not that they may live more ſecurely, but Sin more privately. But alas! what does it avail us, to ſhun the Eyes, and the Ears of Men; when God ſees us; and our Conſciences accuſe us.

II. The Virtues of moderating the uſe of Meat and Drink, we call Abſtinence, and Sobriety: but as to what concerns the Touch, we call it Chaſtity and Modeſty. In the uſe of Meats, it is no eaſie thing for a Man to keep himſelf within the bounds of bare Neceſſity; for the Belly has no Ears, hears no Counſel, and will be ſtill craving and calling upon us for daily Relief; but at how eaſie a rate we might diſcharge our ſelves of that Importunity, not one Man of a Thouſand take into his Thought. Inſtead of gratifying the Neceſſities of Nature, we are on the other ſide putting a force upon her, to make her ſubſervient to us in our Luxury; by irritating that Hunger and Thirſt with Artificial Provocatives; which ſhould rather have been laid, and pacified, by Remedies Plain and Natural. The Virtue of Chaſtity is yet of greater difficulty among ſo many incentives to Luſt, without the ſingular Grace of God. We mu

muſt keep our ſelves out of all Temptations; ſet a Guard upon our Senſes, and preſerve a profound Reverence for our ſelves; for he that has no reſpect for himſelf, will hardly have it for any Body elſe. Let us have a care of our Eyes; for *many a Man has been engag'd e'er he was aware, to love in ſpite of his Heart.* If it be Beauty, or Woman, that we love, there is nothing certainly in the World, that is ſo falſe and fading. Take her in all her Charms and Glories, and 'tis but the work of one ſingle moment, to turn all her Graces into Deformities, all her Sweetneſs into Corruption, and her very ſelf into worſe than nothing. We muſt flie ill Company too, and Idleneſs, and mortifie our Bodies by Faſting and Diſcipline. *In a very ill Condition is the Soul of that Man, that takes too much care of his Carcaſs.*

CHAP. XXXII.

Of Meekneſs and Clemency: The Excellency, and the Duties of both.

I. IT is the Office and the Property of Meekneſs or Gentleneſs, to moderate the violence of Anger, and keep it within the limits of Humanity and Reaſon. Anger is as a Sword in the Hand of Nature, for the Terror and Puniſhment of Offenders. Now it is as great a Cruelty to ſpare all, as to ſpare none; for Impunity gives an encouragement to Villany. When matters are come to an Extremity, and that Juſtice is to be done upon a Malefactor, there is yet place for Meekneſs and Clemency; and we are to ſhew a kind of Unwillingneſs and Compaſſion, even

where there is a *neceſſity* of Puniſhment. We are grievous Sinners our ſelves, and as God hath dealt with us ſo are we to behave our ſelves towards others, that is to ſay, with Tenderneſs and Forbearance, in hope of Amendment. God Almighty does not always proceed to Severity, but contents himſelf many times with our Repentance. It is a diſparagement to the Phyſician to deſpair of the Patient; for according to his Kindneſs and Skill, we are to judge of the facility of the Cure. Gentleneſs of Nature, to Anger, is like a Rock to the Sea, it breaks the fury of it. The Billows may rage and ſome, but the Rock ſtands firm, and they do but daſh and ſpend themſelves againſt it to no purpoſe, *Come unto me, and learn of me*; ſays our Bleſſed Saviour. And what are we to learn? not to cure the Sick; cleanſe the Lepers; give ſight to the Blind; or raiſe the Dead. But *learn of me*, ſays he, *for I am meek.* Such is the Excellency of Meekneſs, as if the whole duty of Chriſtianity were comprehended in that Leſſon.

II. As Meekneſs moderates Anger, ſo Clemency moderates Puniſhment. The one is compatible to all Men, the other belongs properly to Princes and Magiſtrates, in whoſe power it is to mitigate the ſeverity of Laws upon Offenders, and which they are to do without any reſpect to Fear, Profit, Friendſhip, or the like; but purely upon a principle of Generoſity and good Nature. Clemency is not only the Privilege, the Honour, and the Duty of a Prince, but it is likewiſe his Security; and better than all his Garriſons, Forts, and Guards, to preſerve himſelf and his Dominions in ſafety. When a Prince comes to fear'd, he's hated; and when he comes to be hated, the People wiſh him out of the World. His Strength lyes not ſo much in his Arms

Arms and Magazines, as in the Hearts of his Subjects: For whoever contemns his own Life, is Maſter of another Man's. Many Executions are as great a Reproach to a Government, as many Funerals to a Phyſician. That Prince is truly Royal, who maſters himſelf; looks upon all Injuries as below him; and governs by Equity and Reaſon, not by Paſſion. *The greateſt Minds are ever the moſt Serene and Quiet.*

CHAP. XXXIII.

Of Modeſty, Studies and Divertiſements.

I. THERE is not any thing, that does better become a well qualified Mind, than Modeſty. It is the Beauty of Honeſty, and the Check of Wickedneſs; and ſhews it ſelf in the very Habit and Geſture, without a word ſpeaking: 'Tis a ſtrange diſcovery that a Man makes of himſelf, even in the ſmalleſt things; in a look, a ſmile, a caſt of the Eye, a particular manner of walking: But whatever the World may gather from theſe Circumſtances, let us be ſure that they may read Chriſtianity in our Lives. In all our Motions, Geſtures, Words, Countenances, there is a certain Gracefulneſs or Medium to be obſerved, betwixt Affectation and Effeminacy on the one ſide, and a Clowniſh Harſhneſs on the other. True Modeſty paſſes from the Mind, into the Body, and influences all our External Actions, with its Internal Gravity of Manners. A modeſt Man is the lively Image of God; his very looks compoſe us. There is both Beauty in it, and Benefit. There is a Modeſty to be uſed in our very Cloaths, Houſhold-ſtuff, Furniture, number of Servants; which are all to be ſuited

ſuited to our condition. Theſe may paſs for the Ornaments of our Bodies and Houſes, but they are the Impediments of our Minds; why do we glory then in Misfortune and Vanity, and in the Multitude of our Diſtractions? A Man has as many Enemies as Servants: There are ſo many Spies upon him; their buſineſs is to pry into our Actions, not to wait upon our Commands. They come humble into a Family; they grow inſolent in it, and moſt odious when they go out of it.

II. There are two ends of Studiouſneſs. The one is to attemper the Inordinate deſire of Knowledge; the other is to quicken and excite us, to the learning of things profitable and neceſſary: We are all of us given to be ſearching and curious, by Nature; who knows well enough the Beauty and the Artifice of her own work, in the Structure of the Univerſe; and therefore has made us Spectators of it, that ſo much Excellency might not lye dead and fruitleſs in Solitude. But inſtead of improving this Goodneſs of Nature, we abuſe it; and ſpend thoſe Faculties upon impertinent and dangerous Curioſities, which were given us for nobler ends. Wiſdom does not conſiſt in knowing much, but in knowing things that we are the better for; and thoſe things in the firſt place that concern our Salvation: Not that I am againſt Human Learning neither; provided, that a good uſe be made of whatever we read toward the ordering of our Lives and Manners. In the reading of many Books, we are apt to take up a rambling Humour of skipping from one thing to another, and ſwallowing abundance; but we digeſt nothing. Whereas we ſhould rather pitch upon ſome certain Authors; take what's good out of them; read them over and over, and ſtudy them, if we would have any thing ſtick by us. Variety of reading, may be pleaſant; but

but it is the ſteady and certain Application of our Studies, that improves us.

III. And yet we are not to be ſo intent upon our Studies neither, as never to give our ſelves breath and reſpite. The Mind is to be ſometimes unbent; for there is no living without Intervals of Reſt. We ſee that in all places, there are days of Recreation ſet apart, by Authority, for the Refreſhment and Relief of the People. Now the Mind may be ſeveral ways divertiſed, according to the diſpoſition of the Perſon, and according to the occaſions. Some Peoples thoughts and ſpirits are raiſed by nothing more than a pleaſant walk in the open Air; others again are for the delight of Rivers and Groves; ſome for a Country-Retreat, out of the duſt and tumult of the City; others are for Hawking, Hunting; or the more harmleſs ſport perchance of Fiſhing. Nay, the very paſſing from one Study to another, as from Mathematicks, for the purpoſe, to a conſort of Muſick, is a great Relief. Some are for Entertainments of Wits, as Comedies, or honeſt Games, as Cheſs, Tables, *&c.* But nothing better than a chearful and ingenious Converſation, that keeps it ſelf within the bounds of Honour and Modeſty. Some there are of ſo ſour and critical a temper, ſo moroſe and inſociable, that they'd ſooner be guilty of a mortal Sin, than of a Jeſt. Others, on the contrary, are never out of Company; but perpetually upon the Droll, and playing the Buffoons. Now theſe extreams are ſtark naught, unleſs they be ſo qualified and temper'd that the one may ſerve as a cure to the other. To be always in company, or always alone, is not well; but when we are weary of the one, we may have recourſe to the other. And ſo it is with Labour and Idleneſs; when we are weary of working, let's lye down

down and reſt; when we are Sick of doing nothing, let's up and work. Some there are, that have no Government over themſelves at all; but when they are upon the fit of Studying, day and night is too little for them, 'till they have read themſelves faint and blind: And as ſoon as that humour is ſpent, they fall into the contrary extream of Diſſolution and Lazineſs; and are as hard now to be reclaimed from the one, as they were before to be diverted from the other. This comes to paſs, becauſe we proceed by leaps, and fly from one Contrary to the other; for want of ſetting to our ſelves certain Rules and Bounds, which we are not to tranſgreſs. Exceſs, or the over-doing of any thing, is enough to turn even good into evil.

CHAP. XXXIV.

Of Humility; wherein it conſiſts. The Knowledge of our ſelves. The true Character of an humble Man.

I. HUmility is a Virtue, that comes from Chriſt himſelf, who publiſhed it by his Doctrine, and taught it by his Example. Next to Virtues Theological and Intellectual, it holds the firſt Place; for it overthrows Pride, which is the Fountain of all evil. It makes us acceptable to God, whoſe Communion is with the humble: Without this Foundation, our whole ſpiritual Building falls to the Ground. The Name of it, 'tis true, does not ſeem to import any great Matter; but it is the Virtue nevertheleſs, without which no Man can be either great or perfect. It is that which puts us upon Illuſtrious Exploits, without Danger of being puft up; upon Difficulties and Hazards, without

out Fear; nay, and without ſo much as a Change of Countenance or Temper. Humility does not lye (as the People imagine) in the meer Contempt and Abjection of our ſelves; but alſo in the juſt and moderate Purſuit of Honour and Glory; of Glory, not for Oſtentation, but for the Virtue it ſelf, of which that Glory is the Reward; *all other Glory is falſe and ſpurious*, and not worthy ſo much as of his Thought, that knows the Value of Things, and perfectly underſtands himſelf. The humble Man knows too well, (to affect Honour in it) how little it is that he can contribute out of his own, to the Works of Virtue: Beſide that, he is afraid of ſeeking, even the Honour that he deſerves, for fear of being inſenſibly drawn in, to covet more than his due. There can be no leſs in *deſpiſing of Honour, ſince it is great Honour to refuſe it; and greater yet, to contemn it.*

II. The Reaſon why we are not humble is, becauſe *We do not know our ſelves:* And we will ſooner believe a Miſtake in our own Breaſts, than if it came to us from the furtheſt Quarters of the Earth. *What is Man?* a weak and ſickly Body; a pitiful, helpleſs Creature, expoſed to all the Injuries of Times and Fortune; a Maſs of Clay and Corruption, prone to all Wickedneſs, and of ſo perverſe and deprav'd a Judgment, as to prize Earth above Heaven; temporal Pleaſures, before eternal Felicities: *Every Man living is altogether vanity.* He is one of the moſt frail, one of the moſt furious, luſtful and timorous Creatures of the Creation: What have we then to be proud of? conſidering our Miſery and Shame, which we ſhould moſt certainly conſider, if we had but the leaſt Spark in us. *We can never be perfectly humble, 'till we come to a perfect Underſtanding of our ſelves.*

III. It

III. It is not enough for us to be humble, but we muſt be vile in our own Eyes, diſtruſtful of our ſelves, and aſcribe all Glory and Honour to God. He that is humble, takes pleaſure in the contempt of himſelf, and is only proud of not being affected with applauſe. He judges of himſelf, by what's his own; and he values others, by what they have received from God; ſo that he always leſſens himſelf in the compariſon. This is his practice, to ſet his own faults againſt his Neighbours Virtues; by which Rule, the perfectest Man alive ſhall think worſe of himſelf than of another. He is obedient to his Superiors, not wedded to his own will: He confeſſes his Infirmities; he bears all Indignities with patience; he does any good office, be it never ſo mean; he is neither ſingular nor talkative. He loves privacy, without any deſire to be taken notice of; he draws himſelf into a narrow compaſs; and he places himſelf both above the World, and below it. He is modeſt and circumſpect, and ſpeaks little, but when he needs muſt, and that too with a countenance, rather diſpoſed to ſadneſs than mirth: One may read the Humility of his Heart, in his outſide; his Face is grave and modeſt; his Eyes caſt down, like thoſe of a guilty perſon before the great Tribunal: And betwixt the conſcience of his Sins, and the uncertainty of his pardon, not daring to lift them up to Heaven: He ſtands afar off, with the Publican in the Goſpel, crying, *Lord be merciful to me a Sinner*. To conclude, he trembles at the thought of himſelf; he deſpiſes the World, and all the glories of it; for *the whole Earth is as nothing to him that does not firſt over-value himſelf.*

CHAP.

CHAP. XXXV.

Of the ſtate of the Perfect: The image of a perfect Man. The end of a perfect Life is Union with God.

I. HE that wants nothing, may be properly ſaid to be perfect. And what can that Man want, who is cleanſed and purged from his Sins, beautified with all divine Virtues, whoſe Heart is ſet upon God, and his Soul united to him to Eternity? This is the top of Chriſtian Perfection, and the laſt end of Chriſtianity it ſelf, to be united to him who is the End and Author of our Being. But it is not for Man to attain this End, without the ſpecial aid and aſſiſtance of God; and therefore there are but few that arrive at this perfection; for there are not many that entertain the Grace when 'tis offered them: But however, ſome there have been in all Ages.

II. We may pronounce that Man perfect, whom we ſee unſhaken in dangers; untainted, with Luſts; chearful, in Adverſity; happy, under Reproach; quiet, in a Storm; Free, Equal, Conſtant, Reſolute, Generous, Empty of himſelf, and Full of God; and ſo much above the things of this World, that the Hopes and Fears, which are the Anxiety of other People, do but ſerve him for divertiſement and ſport: His Comforts are out of the reach of Violence; and his very Misfortunes are for his good: He fears neither Diſappointments nor Accidents: He values things by the Nature of them, and not by Opinion: He ſees the World at his Feet; he ſtudies, contemplates, and deſpiſes it, with an invincible tranquility of ſpirit; and yet his

his Soul keeps ſtill her ſtation, where ſhe had her Original. It is with the Converſation of a Good Man, as with the Beams of the Sun; which, tho' they ſtrike the Earth, are nevertheleſs at the ſame time in the great Luminary that ſends them; and ſo is the Soul of a perfect Chriſtian in Heaven, at the ſame time that we enjoy his Company here below. His Mind is like the ſtate of the World above the Moon, ever ſerene and quiet. He knows neither Defects nor Variations; all Ages ſerve him. The Sun it ſelf does not look upon the World more impartially than he does; and without cumbering his thoughts about many things, he takes up his reſt in the ſimplicity and unity of God himſelf. He neither ſeeks nor wiſhes for any thing without himſelf; for he carries his happineſs in his own breaſt. It is to God alone that he dedicates both his actions and life. He that walks by this Rule, knows what it is to be perfect.

III. It is not for fleſh and blood to arrive at this pitch without his helping-hand, who ſays, *Without me you are able to do noth ng.* But there is likewiſe a neceſſity of previous Diſpoſitions. An intimate union with God, is the Accompliſhment of a perfect Life; and we muſt firſt caſt off the darkneſs of the Creature, e'er we preſume to appear before him that dwells in an unacceſſible Light. How ſhall any Man think to partake of the Joys of Heaven, ſo long as he carries the corruptions of Earth and Fleſh about him? Every Pleaſure, every Vanity, every Vicious Affection, is a *Remora* to him: It ſtops him in his full courſe, endangers the whole Lading, and keeps him from his Port. *God is unity, and takes no joy in a Soul that is divided.*

28 JY 58

F I N I S.